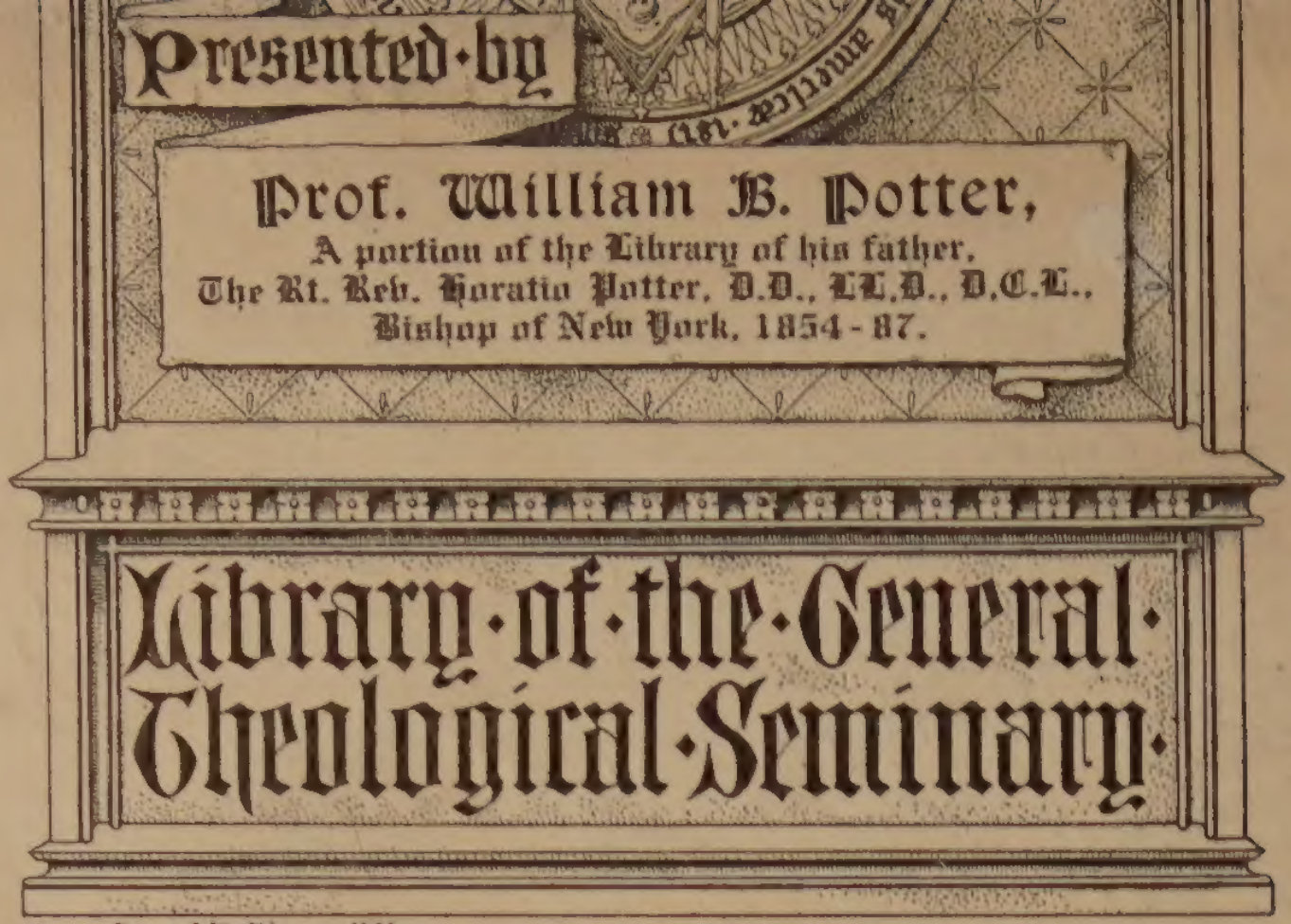
243.5
C561

ici generalis ecclesiæ protestantis episcopalis in civitatibus
lvus
veritas
S. GREG. NAZ.


Presented by
Prof. William B. Potter,
A portion of the Library of his father,
The Rt. Rev. Horatio Potter, D.D., LL.D., D.C.L.,
Bishop of New York, 1854-87.
Library of the General Theological Seminary

Ames & Rollinson - N.Y.

Affliction

THE CHRISTIAN'S COMPANION

TO

The Sick and Afflicted;

CONTAINING,

IN ADDITION TO MANY ORIGINAL PRAYERS,

A NUMBER SELECTED FROM SOME OF THE MOST POPULAR DEVOTIONAL WORKS;

INCLUDING

SOME OCCASIONAL OFFICES, FROM THE BOOK OF COMMON PRAYER.

TO WHICH IS ADDED

A VERY CHOICE COLLECTION OF MATTER FOR READING,

WITH SEVERAL ADDRESSES.

BY

A LAYMAN OF THE EPISCOPAL CHURCH.

As o'er the earth the evening dew,
Or gentle spring's refreshing showers,
The moistening balm distil
To wake to life the drooping flowers,
So falls upon the sorrowing heart
The soothing voice of Christian prayer,
And words of pity's love
Leave peace and heavenly calmness there.

NEW YORK:
PUBLISHED BY STANFORD & SWORDS.
BOSTON: CHARLES STIMPSON.
PHILADELPHIA: H. HOOKER.
1853.

24 3.5
C56 b

36382

Entered according to Act of Congress, in the year 1853, by STANFORD AND SWORDS, in the Clerk's Office of the District Court of the United States for the Southern District of New York.

STEREOTYPED AT THE
BOSTON STEREOTYPE FOUNDRY.

Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto ME.

The Christian's Companion.

"Think not the good,
The gentle deeds of mercy, thou hast done,
Shall die forgotten all; — the poor, the prisoner,
The fatherless, the friendless, and the widow,
Who daily own the bounty of thy hand,
Shall cry to Heaven, and draw a BLESSING down."

Opinion of the Work.

By Mr. ——, A. M.*

At the request of the author of the "Christian's Companion," I have given the whole a very careful and thorough examination. With no prejudice, except that induced by the intrinsic merits, beauties, and excellences of the entire work, as I have progressed through its rich and glowing pages, I believe it will be a most invaluable accession to the religious books now in use, within the sphere of Christian duty and benevolence. The character of the book, the end it has in view, and its comprehensiveness, so varied and so complete, will render it adequate to fill that void which has been so often felt by the benevolent Christian in the discharge of his duties among the sick and afflicted. To them, too, for whom it seems to have been chiefly designed, for their spiritual benefit and consolation, it will prove an instructive, silent, but eloquent preacher, pointing them to the Great Source of all happiness, directing their steps thereto, encouraging and reviving the drooping spirit, and enlightening the hope with a glowing and reliable assurance of its full fruition hereafter.

The Prayers form *the best collection* I have ever read. Besides their literary merit, perspicuity of style, &c., for which they excel, they breathe such a spirit of fervor, meekness, faith, hope, and penitence, that they need but be read to be felt. In

* As the author has not given his name to the public, that of the writer of this "Opinion" is purposely withheld also.

their variety they embrace almost every exigency in human life. From the cradle of infancy to the death bed of age, from the impenitent to the "saint just on the wing for heaven," this book contains an appropriate prayer for each and all in affliction.

The *Sabbath School Teacher and Scholar* will also here find the most beautiful and appropriate prayers for their use and benefit.

The READING MATTER of the work, interspersed with appropriate and beautiful poetry, is a CASKET OF JEWELS that can make even the pallid brow of death radiant with beaming hope and joy.

No believer of the Bible, even in the vigor of health, can read this portion of the book without such emotions respecting heaven, eternity, happiness, and his own immortality, as will make him better for having perused it. To the sick and afflicted, containing as it does so much of the soothing language of the Scriptures, accompanied with appropriate encouragements, in the spirit of kindness and sincerity, explaining and applying the blessed promises of God and the Savior to the sick, — I say, I believe, next to the Bible, it will be their best book of comfort and consolation.

The diversity and applicability of its contents to the duties of the *Pastor* will, I am confident, recommend it at once to his favor and patronage: written in the orthodox doctrines of his faith, he will find it a convenient aid to his ministrations upon the sick and afflicted.

In short, this work, from its practical utility, from the nature of its objects, from the comprehensiveness and spirit of its contents, strongly commends itself to the use and patronage of *all;* but especially to *the Pastor, the Sunday School Teacher, and the Sick:* to the latter it cannot be too highly recom-

mended, as, in my humble opinion, *there is not its equal of a similar character extant.* And when given to the public, it cannot fail to accomplish the good and administer the comfort for which it was designed by its benevolent author, — a gentleman of the highest standing in the church and community, and possessing an extensive and enviable reputation for his Christian charity and philanthropy. To his acquaintances it is sufficient to say, that the book is worthy of its author.

Preface.

The author of this work, having had no knowledge of any manual of devotion, combining suitable matter for reading and prayer, sufficiently full and comprehensive to meet the diversified character and condition of the sick and afflicted, has been induced to attempt to supply the want of it by the publication of this.

Suffering and sorrow being the common lot of humanity, whatever has a tendency in any measure to mitigate or relieve it, cannot be otherwise than useful. And calculated as this book is, in the hands of the pious and good, and with the blessing of God, to produce this effect, he flatters himself that it may be the means of promoting, extensively, the spiritual and eternal welfare of "the sons and daughters of affliction."

With a view to accommodate it to the use of the Clergy in their ministrations on the sick and dying, the author has incorporated most of the offices for the sick in the Common Prayer Book, together with its inimitably beautiful and impressive service for the dead. This circumstance, he trusts, in connection with the suitable adaptation of the rest of its contents to the requirements of those who "are any ways afflicted or distressed in mind, body, or estate," will commend it to their approbation and use. To make it the more acceptable to them, and also to all others who may be disposed to coöperate with them in the godlike work of alleviating the distresses of their fellow-creatures, (and many such there are in this age of active Christian benevolence,) he has taken care that the prayers should

be sufficiently various; and that the topics of religious consolation, and matter for discourse with the afflicted, should be copious and appropriate. With this view also he has had it put in a form that will make it conveniently portable.

With regard to the devotional part, he would here remark, that the prayers are so arranged as to admit of their being readily diversified, should occasion require, merely by the transposition of one or more portions of one prayer to those of another.

In the matter for reading will be found much, calculated, not only to instruct and edify, but also to excite and foster a spirit of piety and benevolence, as well as to comfort and encourage those who are already engaged in works of charity and love. This was inserted with particular reference to the young, as many SUNDAY SCHOOL TEACHERS and others (see the following poetical description of "the Female Sunday School Teacher") will doubtless have occasion to provide themselves with a copy of this work. And for their use also it was, that the prayers designed to be offered for Sunday Scholars were written.

In conclusion, the author would take the liberty to suggest to all parents the propriety of putting at least one copy of this manual in the hands of their children, and also of encouraging them in the frequent use of it among the many "who are in sorrow, trouble, need, sickness, or adversity" of any kind. By so doing, not only would they see them happy in that "*luxury*" of feeling which those only experience who thus employ themselves, but would also be likely to have the satisfaction of having them grow up *beautiful ornaments of religion, and instruments of good* in their generation. And

thus doing, they would live in a manner answerable to the requirements of Him who himself "went about doing good," and who, by the mouth of his apostle, has said, "To do good and to communicate, forget not."

In the service of mankind to be
A GUARDIAN ANGEL here below, — to employ
Life's fleeting hours in GODLIKE DEEDS, —
Such as may raise us above the world,
And make us shine forever — THIS IS
THE CHRISTIAN'S LIFE.

THE FEMALE SUNDAY SCHOOL TEACHER.

ORIGINAL.

THE last at the foot of the cross, who stood weeping,
The first at the door of the tomb to proclaim
Her Savior in death there no longer was sleeping,
Was pitying woman, who's ever the same.
It is not the grace of her form, nor her beauty,
That lends to its influence the power of its charm;
A heart that's inclined to love, pity, and duty,
With virtue, to woman e'er gives the bright palm.

By nature endowed with kindness and love,
With sympathies pure, and feelings refined,
With graces adorned, that flow from above,
To God and religion her heart e'er inclined, —
O, who, in the paths of virtue and truth,
So fitted to lead the child and the youth!

The fields of her toil, that are brightest with flowers
Immortal in beauty, when cultured to bloom,

And gladden with glory perennial bowers,
  Redeemed from the blight and decay of the tomb,
Are Sunday School fields, — her pupils the flowers,
Whose spirits she nurtures for heavenly bowers.

Toil on! for the seed (ere the tares) that is sown,
  Though choked for a while, kind memory will keep,
And when youthful fancies and follies have flown,
  The fruits of true wisdom and piety will reap;
Though bending with age, yet gleaming with gold,
The harvest shall count to thee, hundreds in fold.

Toil on! thou art moulding the *pillar of state*, —
  Art clothing the *warrior* in armor of truth;
The *preacher*, the *statesman*, the *good* and the *great*;
  All, *all* thou art fashioning there in the youth.
O, teach them in faith their Redeemer to love,
Obedient to God, their Creator, above.

Toil on! those sweet flowerets, so lovely in bloom,
  That death hath relentlessly snatched from thy care,
And, withering, consigned to the dust of the tomb,
  More lovely are blooming in paradise, where
Sweet voices in anthems of gladness they raise,
Their *Savior and thee*, forever to praise.

Toil on! those young spirits, so gentle and pure,
  That glow with delight of their Savior to hear,
Thy teachings will save from the vices that lure; —
  In heaven the robes thou art weaving they'll wear,
Adorning *thy crown* with bright jewels that glow,
Rewarding thy labor in Christ's vineyard below

Index to Prayers.

PART FIRST.

An Office of Devotion, that may be used with the Sick.. 18
Another Office of Devotion 20
For a sick Child 22
For one troubled in Mind or Conscience 22
For a Case of sudden Surprise, and immediate Danger.. 23
For a Case of small Hope of Recovery..... 23
A commendatory Prayer at the Point of Departure 24
Thanksgiving for the Beginning of a Recovery 25
Collects to be used before or after the Prayers..... 26
A general Prayer for the Sick 28
Another general Prayer for the Sick..... 29
For a sick Person 30
For one very sick, and in much Pain 32
Another, for one very sick, and in much Pain..... 33
For a very sick Person 35
For one that his Sickness may be sanctified to his Good.. 37
For Recovery, and for spiritual Consolation and Benefit 39
For a sick Person—a general Prayer 40
For a sick Person..... 41
A penitential Prayer 42
For an impenitent Person 44
For one in a bad State 44
For an impenitent Sinner..... 45
For one who is penitent 47
Another Prayer for one who is penitent..... 48

For Forgiveness 49
For one much dejected in Mind 50
For a sick Person troubled with Doubts and Difficulties 51
For a Person in Despondency 53
For a sick Person of weak Faith 54
For a sick Person who desireth Pardon 55
For a sick Person who is in great Want of Sleep 57
For Consolation 58
For Submission 59
Another Prayer for Submission and Resignation 59
When any Member of the Family is sick 61
A Prayer under sad Accidents and Disasters befalling the Body 61
For one who has experienced a heavy Affliction, and also for the Family 62
For the Afflicted 64
Another Prayer for the Afflicted 65
For one under grievous Pains 65
A second Prayer for one in great Pain 67
A third Prayer for one under grievous Pains 69
For one who cannot unite in the Prayer understandingly 70
For one who has experienced Ease, both of Mind and Body 71
For one who has experienced much Relief 73
Another for one who is much better 74
Thanksgiving for complete Recovery 76
Another Thanksgiving for complete Recovery 77
Thanksgiving for Recovery 78
A Prayer that may be added to either of the foregoing. 79
For a young Person who is sick 79
For a sick Child 81
A second Prayer 81
A third Prayer 82

For a Child that is likely to die 83
For a Sunday School Scholar, very sick..... 84
For a Sunday School Scholar of responsible Age, sick and anxious about the Salvation of his Soul..... 85
For a Sunday School Scholar, sick and penitent 86
For a Sunday School Scholar of responsible Age, sick unto Death, and without Hope in Christ..... 87
For a Sunday School Teacher in Sickness and Pain 88
For a Family, suddenly bereaved of a Child by Accident 90
For a Family, of which two or more are sick with a contagious Disease..... 91
A Prayer with a Family..... 93
Another Prayer with a Family 95
For a Sunday School Scholar, sick and in great Pain.... 96
For a Sunday School Scholar, in a protracted Illness, with slight Hopes of Recovery..... 97
For a Sunday School Scholar in Pain, who has recently met with a severe Accident..... 99
For a Person who is very sick 100
For one very ill..... 101
Another for one very ill 103
For one dangerously ill..... 104
Another for one dangerously ill 105
For one very sick, that he may be resigned to die 106
For a due Preparation for Death 107
A Prayer with one who has Thoughts of being baptized. 108
A Prayer with one who desires Baptism 110
A Prayer with a baptized Person, in Relation to the Lord's Supper 111
For a dying Man past Hope of Recovery..... 112
For one dying..... 113
For one past Hope of Recovery 115
For a dying Person..... 116
Prayer that may be used with some of the preceding

Prayers, when there appears but little Hope of Recovery 116
Prayers that may be added, either separately or entire... 117
Prayer that can be added to some other Prayer for one who is very sick..... 118
Prayer to be used after the Departure of the Soul..... 118
A Prayer for the Family of the Deceased..... 119
Another Prayer for the Family of the Deceased..... 119
On the Death of a Friend..... 120
After the Death of a Friend or Relative..... 120
A Prayer that may be added 121
Another, that may be said after the Death of a Person.. 122
After the Death of a Neighbor..... 122
After the Death of a Child, or on Occasion of a Funeral..... 123
Another, upon the Death of a Christian Friend..... 124
A Prayer for a Family on Occasion of the Death of one of its Members. It may be used also before the Funeral 125
One or more of he following may be used in connection with the above, as the circumstances of the case may be. For the *Husband* of a deceased Wife..... 127
For the *Wife* of a deceased Husband..... 127
For the *Children* 127
A Prayer that may be said either before or after a Funeral..... 128
Another, to be used before a Funeral, or after the Decease of a Person..... 129
The Order for the Burial of the Dead 131
Funeral Hymns..... 138

"Sickness and affliction weigh down the spirit of man, and prostrate all his powers. Hence he requires all that human sympathy and friendship can give him. And never is man seen in a more amiable and benevolent character than when ministering to the distresses of his fellow-man, and compassionating him by the compassion wherewith he himself has been compassionated of God."

"Taught by that Power that pities me,
I learn to pity them."

The Luxury of Luxuries.

Go thou and wipe away the tear which dims the widow's eye,
Be a father to the fatherless, and still the orphan's sigh;
Help thou thy brother in distress, with open hand and heart;
But do thou this when seen by none save Him who dwells apart.
Rejoice with those of spirits glad; upraise the drooping head,
And to the wretched, let thy words bring back the hope long fled.
Forgive as thou wouldst be forgiven, and for thy fellows live;
Be happy in the happiness thou canst to others give.
These are the heavenly luxuries the poorest can enjoy;
These are the blissful banquets of which none can ever cloy.
Rich and poor, old and young, know this, as well ye should:
THE LUXURY OF LUXURIES IS THAT OF DOING GOOD.

Part First.

AN OFFICE OF DEVOTION, THAT MAY BE USED WITH THE SICK.

WE bow down before thee, O Lord of heaven and earth, acknowledging that we are but dust, and unworthy to speak to thee either for ourselves or others.

And yet, notwithstanding our unworthiness, we are encouraged by thy gracious promises and endearing goodness to approach thy throne of mercy with hope and confidence, and to supplicate thy favor in behalf of this thy sick servant.

Let thy merciful ears, O Lord, be now open to our prayers; and that we may obtain our petitions, make us to ask such things as please thee, through Jesus Christ our Lord.

O Lord, look down from heaven, we humbly beseech thee: behold, visit, and relieve this thy sick servant, in whose behalf we now pray. Look upon him with the eyes of thy mercy, comfort him with a sense of thy goodness, preserve him from the temptation of the enemy, and keep him in peace and safety, for the sake of Jesus Christ our Lord.

Here use what follows, or such other Prayers in this book as may be suitable.

HEAR us, almighty and most merciful God and Savior; extend thy accustomed goodness to this thy servant, whom thou hast afflicted with sickness. Sanctify this thy fatherly correction to him, that the sense of his weakness may add

strength to his faith, and seriousness to his repentance; that if it shall be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory; or else give him grace so to take thy visitation, that, after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord.

And O, merciful Father, who, according to the multitude of thy mercies, doth so put away the sins of those who truly repent, that thou rememberest them no more, freely and fully forgive him all his past sins. Renew in him whatever has been decayed by the fraud and malice of the devil, or by his own carnal will and frailness; preserve and continue him in the unity of the Church; consider his contrition, accept his tears, assuage his pains, and bless the means for his recovery, as shall seem to thee most expedient. And forasmuch as he putteth his full trust only in thy mercy, impute not unto him his former sins, but strengthen him with thy blessed spirit; and whensoever thou art pleased to take him hence, take him unto thyself, for the merits of Jesus Christ our Lord.

O God, whose days are without end, and whose mercies cannot be numbered, make us all, we beseech thee, deeply sensible of the shortness and uncertainty of human life; and let thy Holy Spirit lead us through this vale of misery, in holiness and righteousness, all our days; that when we shall have served thee in our generation, we may be gathered unto our fathers, having the testimony of a good conscience; in the communion of the catholic Church; in the confidence of a certain faith; in the comfort of a reasonable, religious hope; in favor with thee, our God, and in perfect charity with

the world; all which we ask for the sake of Jesus Christ our Lord.

And now, unto thy gracious mercy and protection, O God, we commend this thy sick servant. May the Lord bless and keep him; may the Lord make his face to shine upon him, and be gracious unto him; may the Lord lift up his countenance upon him, and give him peace now and evermore. Amen.

ANOTHER OFFICE OF DEVOTION.

All present will join in the general Confession, as follows:—

ALMIGHTY and most merciful Father, we have erred and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done, and we have done those things which we ought not to have done; and there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders. Spare thou those, O God, who confess their faults. Restore thou those who are penitent, according to thy promises, declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

Almighty God, our heavenly Father, who of thy great mercy hath promised forgiveness of sins to all those who, with hearty repentance and true faith, turn unto thee, have mercy upon us; pardon and deliver us from all our sins; confirm and strengthen us in all goodness; and bring us to everlasting life, through Jesus Christ our Lord.

Here use the following, and one or more in this book.

O FATHER of mercies, and God of all comfort, our only help in time of need; we humbly beseech thee to behold, visit, and relieve thy sick servant, for whom our prayers are desired. Look upon him with the eyes of thy mercy; comfort him with a sense of thy goodness; preserve him from the temptations of the enemy; give him patience under his affliction; and in thy good time restore him to health, and enable him to live the residue of his life in thy fear and to thy glory. Or else give him grace so to take thy visitation, that, after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities; and for the glory of thy name turn from this thy sick servant, and from all who are here present, all those evils which we most justly deserve; and grant, that in all our troubles we may put our whole trust and confidence in thy mercy, and evermore serve thee in holiness, and pureness of living, to thy honor and glory, through our only Mediator and Advocate, Jesus Christ.

ALMIGHTY God, who hast given us grace at this time, with one accord, to make these our supplications unto thee, and dost promise that, when two or three are gathered together in thy name, thou wilt grant their requests, fulfil now, we beseech thee, the desires and petitions of thy servants, as in thine infinite wisdom thou shalt see fit, for the sake of thy Son, Jesus Christ our Lord.

FOR A SICK CHILD.

O ALMIGHTY God and merciful Father, to whom alone belong the issues of life and death, look down from heaven, we humbly beseech thee, with the eyes of mercy, upon this child now lying upon the bed of sickness. Visit him, O Lord, with thy salvation; deliver him in thy good appointed time from his bodily pain, and save his soul, for thy mercies' sake; that, if it shall be thy pleasure to prolong his days here on earth, he may live to thee, and be an instrument of thy glory by serving thee faithfully, and doing good in his generation; or else receive him in those heavenly habitations, where the souls of those who sleep in Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for thy mercies' sake, in the same Jesus Christ our Lord. Amen.

FOR ONE TROUBLED IN MIND OR CONSCIENCE.

O BLESSED Lord, the Father of mercies, and the God of all comfort, we beseech thee to look down in pity and compassion upon this thy afflicted servant. Thou writest bitter things against him, and makest him to possess his former iniquities; thy wrath lieth hard upon him, and his soul is full of trouble. But, O merciful God, who hast written thy holy Word for our learning, that we, through patience and comfort of thy holy Scriptures, might have hope, give him a right understanding of himself, and of thy threats and promises, that he may neither cast away his confidence in thee, nor place it any where but in thee. Give him strength under all his temptations, and heal all his distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up thy tender mercies in dis-

pleasure, but make him to hear of joy and gladness, that the bones which thou hast broken may rejoice. Deliver him from fear of the enemy, and lift up the light of thy countenance upon him, and give him peace, for the merits and mediation of thy Son, Jesus Christ our Lord. Amen.

FOR A CASE OF SUDDEN SURPRISE, AND IMMEDIATE DANGER.

O MOST gracious Father, we fly unto thee for mercy in behalf of this thy servant, here lying under the sudden visitation of thy hand. If it be thy will, preserve his life, that there may be place for repentance; but if thou hast otherwise appointed, let thy mercy supply to him the want of the usual opportunity for the trimming of his lamp. Stir up in him such sorrow for sin, and such fervent love to thee, as may, in a short time, do the work of many days; that among the praises which thy saints and holy angels shall sing to the honor of thy mercy, through eternal ages, it may be to thy unspeakable glory that thou hast redeemed the soul of this thy servant from eternal death, and made him partaker of the everlasting life, which is through Jesus Christ our Lord. Amen.

FOR A CASE OF SMALL HOPE OF RECOVERY.

O FATHER of mercies and God of all comfort, our only help in time of need, we fly unto thee for succor in behalf of this thy servant, here lying under thy hand in great weakness of body. Look graciously upon him, O Lord; and the more the outward man decayeth, strengthen him, we beseech thee, so much the more continually with thy grace and Holy Spirit in the inner man. Give him un-

feigned repentance for all the errors of his life past, and steadfast faith in thy Son Jesus Christ; that his sins may be done away by thy mercy, and his pardon sealed in heaven before he go hence and be no more seen. We know, O Lord, that with thee nothing is impossible, and that if thou wilt thou canst even yet raise him up, and grant him a longer continuance amongst us; yet, forasmuch as in all appearance the time of his dissolution draws near, so fit and prepare him, we beseech thee, against the hour of death, that after his departure hence in peace, and in thy favor, his soul may be received into thine everlasting kingdom, through the merits and mediation of Jesus Christ, thine only Son our Lord and Savior. Amen.

A COMMENDATORY PRAYER AT THE POINT OF DEPARTURE.

O ALMIGHTY God, with whom do live the spirits of just men made perfect, after they are delivered from their earthly prisons, we humbly commend the soul of this thy servant into thy hands, as into the hands of a faithful Creator and most merciful Savior, most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the blood of that immaculate Lamb that was slain to take away the sins of the world; that whatever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our

days that we may seriously apply our hearts to that wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ, thine only Son our Lord.

The following may be added,

O God, whose days, &c. (See page 19.)

A THANKSGIVING FOR THE BEGINNING OF A RECOVERY.

GREAT and mighty God, who bringest down to the grave and bringest up again, we bless thy wonderful goodness for having turned our heaviness into joy, and our mourning into gladness, by restoring this our brother to some degree of his former health. Blessed be thy name, that thou didst not forsake him in his sickness, but didst visit him with comforts from above, didst support him in patience and submission to thy will, and at last didst send him seasonable relief. Perfect, we beseech thee, this thy mercy towards him, and prosper the means which shall be made use of for his cure; that, being restored to health of body, vigor of mind, and cheerfulness of spirit, he may be able to go to thine house, to offer thee an oblation with great gladness, and to bless thy holy name for all thy goodness towards him, through Jesus Christ our Savior, to whom, with thee and the Holy Ghost, be all honor and glory, world without end. Amen.

Collects.

The following may be used before or after any other Prayer

1.

O LORD, we beseech thee mercifully to hear our prayers, and spare all those who confess their sins unto thee; that they whose consciences by sin are accused, by thy merciful pardon may be absolved, through Christ Jesus our Lord.

2.

ALMIGHTY and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent, create in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of thee, who aboundest in mercy, perfect remission and forgiveness, through Jesus Christ our Lord.

3.

O MOST mighty God and merciful Father, who hast compassion upon all men, and hatest nothing that thou hast made; who wouldest not the death of a sinner, but that he should turn from his sin and be saved; mercifully forgive us our trespasses, relieve and comfort us who are grieved and wearied with the burden of our sins. Thy property is always to have mercy; to thee only doth it appertain to forgive sins. Spare us therefore, good Lord, whom thou hast redeemed. Enter not into judgment with thy servants, who are miserable sinners, but so turn thine anger from us, who meekly acknowledge our vileness, and truly repent us of our faults, that we may ever live with thee in

the world to come, through Jesus Christ our Lord. Amen.

4.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life, we beseech thee to raise us from the death of sin to the life of righteousness; that at the general resurrection, at the last day, we may be found acceptable in thy sight, and have our perfect consummation and bliss, both in body and soul, through Jesus Christ our Lord. Amen.

5.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve, pour down upon us the abundance of thy mercy, forgiving us those things whereof our consciences are afraid, and giving us those good things which we are not worthy to receive but through the merits and mediation of Jesus Christ our Lord.

6.

WE humbly beseech thee, O Father, mercifully to look upon our infirmities, and for the glory of thy name turn from us all those evils which we have justly deserved; and grant that, in all our troubles, we may put our whole trust in thy mercy, and evermore serve thee in holiness of life, to thy honor and glory, through our only Mediator and Advocate, Jesus Christ our Lord.

7.

ALMIGHTY God, the fountain of all wisdom, who knowest our necessities before we ask, and

our ignorance in asking, we beseech thee to have compassion upon our infirmities, and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the merits of thy Son Jesus Christ our Lord..

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Miscellaneous Prayers.

A GENERAL PRAYER FOR THE SICK.

By Rev. Dr. Berrian.

O ALMIGHTY God and most merciful Father, whose never-failing providence ordereth all things, both in heaven and in earth, we humble ourselves before thee with the deepest reverence, acknowledging that, even in thy severest dispensations, thou hast kind intentions and gracious designs towards us. Visit and behold this thy servant, upon whom thou hast laid thine afflicting hand. Sanctify, we beseech thee, thy fatherly correction to him, and grant that he may receive it with meekness, and bear it with patience. Suffer him not, O Lord, to murmur or repine either at the length or severity of his trials; but let all thy visitations be so blessed to him by the aids and comforts of thy Holy Spirit, as to be the means of weaning him from the world, of bringing him nearer to thyself, and of purifying his soul from all the dross and defilement which it may have contracted in this sinful life. We know, O Father,

that thou dost not willingly afflict and grieve the children of men, and that thou of thy goodness hast caused thy servant to be troubled. O, grant him such a measure of thy grace as may enable him cheerfully to submit his will to thine; and if, in the days of health and happiness, he hath at any time forgotten thee, and turned aside unto vanity and folly. O merciful Father, let not his past faults provoke thee to turn away thy face from him, now that he flies unto thee in the time of his trouble. Shut not up thy tender mercies in displeasure, but for the merits and intercession of thy dear Son, pardon all his sins, and restore him to thy love and favor. O Lord, support him under all his pains and infirmities; strengthen his faith, enliven his hopes, increase his charity, and perfect his repentance; make thou his bed in his sickness, and lay not more upon him than thou wilt enable him to bear. Give thy blessing to the means that may be used for his recovery; that if it be thy good pleasure to restore him to his former health, he may lead the residue of his life in thy fear, and to thy glory. But if thou hast otherwise determined, grant that the more the outward man decayeth, so much the more the inner man may be strengthened and renewed by thy Holy Spirit; and give him grace so to take thy visitation, that, after this painful life ended, he may dwell with thee in life everlasting, through the merits and mediation of our Lord and Savior Jesus Christ. Amen.

ANOTHER GENERAL PRAYER FOR THE SICK.

O ALMIGHTY and most gracious Lord God, with whom are the appointments of life and death, we humbly beseech thee to give this thy sick servant grace to consider that his sickness is of thy

sending, to cure his spiritual diseases, and to acknowledge the justice, as well as the mercy, of thy visitation in his sufferings. Let this trial of him, O Lord, not fail in answering the gracious purpose for which it was sent; bring to his mind all such considerations as may raise him above all discouragements and fear. Let his thoughts, under this visitation, be only those of love and thankfulness, resignation and obedience, humility and hope in thy mercy. Give him a full trust in thy most gracious promises of forgiveness, and enable him to bear this visitation with becoming fortitude and resignation.

Father of mercies and God of all comfort, have pity and compassion upon him, we pray thee; and out of pity to his weakness, lessen his troubles, and support him under them. Keep him ever submissive to thy will, and give him patience. Let thy blessing accompany all the means which may be used for his welfare and recovery. Put an end in thy due time to his disease, and either restore him to health and ease, or else prepare him for a happy and comfortable death. All which we humbly ask for Jesus Christ's sake. Amen.

FOR A SICK PERSON.

ALMIGHTY and most merciful Father, in whose hand our breath is, and whose are all our ways, we kneel down before thee humbly to supplicate thee in behalf of this person, here lying on the bed of pain and sickness.

In submission to thy will, we humbly pray thee to restore him again to health. Thou only, O Lord, canst heal him. Be pleased, therefore, to rebuke his distemper, and to bless the means which may be used for his recovery. Show thy power and thy

glory in raising him from this bed of sickness, in prolonging his days, and in making him a monument of thy saving mercy in Christ Jesus.

But, O merciful Father, however thou mayest see fit to deal with him in regard to his body, grant that this sickness may be sanctified to the good of his soul. And may it be so sanctified as to work in him deep conviction of sin, unfeigned repentance towards thee, and steadfast faith in the Lord Jesus Christ. May it be the blessed means of producing in him all the virtues and graces of the Christian life, and so accomplish the end for which it was sent. Thus may it work for good in the issue, and give him cause to say, with the Psalmist, "It is good for me that I have been afflicted."

While this sickness continueth, be pleased to be with him in spirit, to comfort and support him. Proportion thy grace to his necessities, and enable him to endure what thou layest upon him. Endue his soul with patience under his affliction, and with resignation to thy blessed will. Pardon all his sins, comfort him with a sense of thy goodness, and give him peace. Whatever of good is fitting for us to ask, and for him to receive, we humbly pray thee to bestow upon him, for the sake of Jesus Christ our Lord.

Whatever may be the issue of this sickness, O Lord, give him grace so to take the same, that, after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord.

Sanctify this affliction to the good of this family, [or all present.] May it tend to weaken their attachment to the world, and to elevate their thoughts and desires to heaven. Help them to set loose to the world and its enjoyments, to love and serve thee supremely, and at all times so carefully and

watchfully to live, that sickness or death may not surprise them unawares, or find them unprepared. Let thy Holy Spirit be ever with them, and lead them through this vale of sin in righteousness and holiness all their days, that finally they may attain the land of peace, through Jesus Christ our Lord. Amen.

FOR ONE VERY SICK, AND IN MUCH PAIN.

ALMIGHTY God, the Father of mercies and God of all comfort and consolation, our only help in time of need, we now come before thee to supplicate thee in behalf of this thy sick servant. Gracious art thou, O Lord, and merciful, full of compassion, and of great goodness. Thou dost not willingly afflict or grieve the children of men, but doest it only for their good. Wherefore we pray thee, heavenly Father, to sanctify this thy fatherly visitation to him; may it awaken in his mind a lively sense of the shortness and uncertainty of life, and of the vast importance of being prepared for the future world. Dispose him now to give all diligence to make his calling and election sure. Grant that his prayers for improvement by it may be as earnest and sincere as those for his delivery from it; and, if consistent with thy gracious designs in regard to him, we humbly pray thee, heavenly Father, without whom the power of art and medicine are of no avail, to give thy blessing to the means that are used for his recovery. Spare him, good Lord, and restore him again to health; and should his sufferings at any time increase, let the consolations of thy Spirit increase also. Vouchsafe unto him that ease and relief which his case requires, and which we cannot render. Deal very gently and tenderly with him, most merciful Fa-

ther, and lay not more upon him than thou wilt enable him to bear; and may he have grace to be perfectly submissive at all times to thy most righteous will, in the confidence that thou doest all things well, and that thou lovest those whom thou afflictest. Pardon all his sins; create in him a clean heart, and renew a right spirit within him. Hear and answer all his prayers, and bestow upon him whatever in thy wisdom thou seest best for him; all which we ask for Jesus Christ's sake. Amen.

Grant unto us all, who are here present, a due improvement of this sickness. May it teach us justly to appreciate the blessing of health, and of bodily enjoyment, and the propriety of evidencing our gratitude for the same, by living in accordance with thy blessed will. May the view of thy afflictive dispensations towards the children of men dispose us to moderate our desires with regard to this world, to keep our hearts with all diligence, and to run with patience the race which is set before us; not expecting too much from any thing this world can offer us, but ever looking forward to the time when we must lie down upon the bed of sickness and death; and endeavor so to order all our ways, that our last hours may be full of peace, and our final recompense an eternal weight of glory, through Jesus Christ our Lord. All which we ask, &c.

FOR ONE VERY SICK, AND IN MUCH PAIN.

LORD, thou hast taught us in thy word, that "if any are afflicted, they should pray." Agreeably to thy merciful will and direction, we now bow down before thee to present our earnest and affectionate prayers in behalf of this thy servant, whom thou hast laid upon the bed of affliction.

We are not worthy, O Lord, to implore the smallest blessing at thy hand. We therefore come before thee in the name of Jesus, the Friend of sinners, and our Advocate with thee; for his sake, we beseech thee to grant the petitions we now ask of thee.

Lord, look down from heaven, we beseech thee, behold, visit, and relieve this thy sick servant. Thou knowest, Lord, that human strength is weakness, and that without thee we can do nothing. O, then, prosper and bless, we pray thee, the means which are used for alleviating and removing his disorder; and, inasmuch as his pain and weakness are great, vouchsafe unto him that sensible ease and relief which his case requires, and which we cannot render. In all the pains of the body, in all the disquietudes of the mind, do thou, O Lord, comfort and support him. Make him to taste and feel that thou art gracious, and that thou hast power to comfort those who are cast down. Be very merciful to him, O Lord, and either lighten his affliction, or give him grace to bear it. And now, while in the furnace of affliction, do thou, O Lord, purify him from every impurity. May it be the means of purifying his affections, of strengthening his faith and trust, of confirming his hope, and of making him meet for thy heavenly kingdom. Bless it, we pray thee, to the *thorough* preparation of his soul for thy presence hereafter.

And seeing, O God, that he trusts entirely to the merits of his Savior for pardon and salvation, we beseech thee to grant unto him free and full forgiveness of all his sins; and not only so, but to make him know and feel that thou hast forgiven him, that thou art perfectly at peace with him, and that thou wilt finally receive him into thy heavenly

habitations. Increase his faith and hope, and fill him with all joy and peace in believing.

To thy merciful providence we now commend him, in humble confidence that thou wilt hear our prayers, and that thou wilt order all things right and well in regard to him. Fit and prepare him, we pray thee, for whatever in thy wisdom thou mayest see fit to lay upon him; and if it be thy will that his health be restored, may his love to thee increase, and may the remainder of his days be spent in thy service and to thy glory. Or if it be thy pleasure that his days here shall not be prolonged, give him grace so to take thy visitation, that after this painful life ended he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

FOR A VERY SICK PERSON.

O LORD, thou hast taught us in thy word "that vain is the help of man;" and vain, alas! do we find it to be, in regard to any thing we can do towards alleviating or removing the disorder of this thy afflicted servant. Without thy aid and blessing, our best efforts are of no avail.

We rejoice, however, to know that in thee we have a friend who is both able and willing to help; and not only so, but who has actually promised to do abundantly, above all we can ask or think. Yea, we rejoice that we have a compassionate and merciful Savior; one who is "touched with a feeling of our infirmities, and who is ever ready to succor them that are afflicted."

Wherefore unto thee, O Lord, do we now come, humbly and earnestly to supplicate thy aid in behalf of this our sick friend. Be gracious unto him,

O Lord; be gracious unto him, and vouchsafe unto him that ease and relief which his case requires, and which none of us are able to give. Now that his sufferings abound, let thy consolations abound also. Be very merciful to him, O Lord, seeing he trusteth in thee, and in thy gracious promises. Thy presence, Lord, can make even this bed of pain comfortable. O, then, visit him, we beseech thee, with the strengthening and consoling influences of thy Spirit, and make all his bed in his sickness. Cheer him, O Lord, with the light of thy countenance. Comfort him with a sense of thy goodness: yea, cause him to rejoice and glory in his sufferings, and with the apostle to say, "As the sufferings of Christ abound in me, so also do his consolations;" "When I am weak, then am I strong." In all the pains of his body, in all the weakness of his mind, do thou, O Lord, comfort and support him.

We beseech thee to hear us, good Lord.

Graciously hear us, O Christ; graciously hear us, O Lord Christ.

O God, merciful Father, whose ears are ever open to the prayers of the needy and the sorrowful, mercifully accept the supplications which we now offer unto thee in behalf of this thy afflicted servant, and vouchsafe unto him whatever in thy wisdom thou mayest see needful for him. We believe that thou knowest what is best for him and his friends, and that thou wilt do what is best for both. Help us, therefore, to be patient and resigned under this dispensation, and from our hearts to say, "Father, not our will, but thine be done."

To thy merciful care and keeping we now commend him. If it please thee, deliver him in thy good appointed time from his bodily pains, and

visit him with thy salvation, that, his days upon earth being prolonged, he may live to thee, and be an instrument to thy glory, by serving thee faithfully, and by doing good in his generation; or else receive him in those heavenly habitations where the souls of those who sleep in Jesus enjoy perpetual rest and felicity — even in that blessed place where the inhabitants shall no more say, "I am sick;" where "there is no more sorrow, nor sighing; and where tears are wiped away from all faces." Grant these petitions, O Father, for Jesus Christ's sake. Amen.

FOR ONE, THAT HIS SICKNESS MAY BE SANCTIFIED TO HIS GOOD.

ALMIGHTY and most merciful God, the aid of all who need, and the helper of all who flee unto thee for succor, look down from heaven, we humbly beseech thee; behold, visit, and relieve this thy sick servant, in whose behalf we would now pray.

In thy wisdom, O Lord, thou hast seen fit to visit him with sickness, and to bring distress upon him. Righteous art thou in all thy dealings, and true and just in all thy ways. Thou never afflictest but for our good, and much less than our sins deserve. We pray thee, therefore, that thou wilt sanctify this sickness to the good of this person, and that it may redound to his spiritual and eternal benefit. May it serve to detach his affections from this world, and to fasten them on a better. May it work in him, too, a deep conviction of sin, unfeigned repentance towards thee, and a saving faith in the Lord Jesus. O Lord, while now in the furnace of affliction, be pleased so to purify him that he may

come forth from the same, free from the dross of sin and impurity. Fit him, O Lord, for living or dying, that it may be unto him "Christ to live, and gain to die." Thus may this sickness prove to him a blessing in disguise, and so may he see that thou of very faithfulness hast caused him to be in trouble.

Heavenly Father, we humbly ask thy blessing upon the means used for his recovery. Have compassion upon him, O Lord, and restore him again to health, that he may have a longer opportunity to improve himself in piety and virtue, and to prepare himself for thy heavenly kingdom. Freely and fully forgive him all his past sins, for Christ's sake. Be with him while on this bed of pain and sickness, to comfort and support him. Enable him to exercise patience and resignation to thy blessed will. Preserve him from the temptation of the enemy, and from every evil. Help him to exercise an unbounded trust in thy goodness and mercy, in the confidence that thou doest all things well, and that thou lovest those whom thou afflictest. These things, and whatever else thou mayest see good for him, we humbly pray thee to bestow upon him, for Christ's sake. Amen.

And grant, O Lord, that each and all of us, in our best estate of health, may seriously consider, and continually remember, how frail and uncertain our condition is. May none of us boast ourselves of to-morrow, nor forget our dependence upon thee, but give all diligence to make our calling and election sure. Raise us all, we pray thee, from the death of sin to the life of righteousness, that when we depart this life, we may be received by thee in thy eternal kingdom, for the sake of Jesus Christ our Lord. Amen.

FOR RECOVERY, AND FOR SPIRITUAL CONSOLATION AND BENEFIT.

MOST merciful Father, look graciously, we pray thee, upon this person, whom, in thy wisdom, thou hast seen fit to visit with sickness, and give thy blessing to the means which are used for his recovery. In submission to thy will, we beg this mercy at thy hands. Thou only, O Lord, canst heal him. Spare him, therefore, good Lord, and restore him again to health. His life is in thy hands; may it be precious in thy sight. Comfort our hearts, we pray thee, by granting him a longer continuance amongst us.

Lord, he is sensible that he has no power to help himself; all his trust is in thee, and in thy promises. Vouchsafe unto him, therefore, such help, both for his soul and body, as thou seest fitting for him. Support him by thy grace under all his pains, and suffer him not at any time to sink under the weight of them. Make him ready and willing to yield to thy wisdom, to prefer thy will to his own, to be contented to bear what thou pleasest, and to be eased of his burden when thou seest fit. May he be perfectly submissive to thy holy will; and may this affliction of his body be so sanctified to his good, as to work for him a far more exceeding and eternal weight of glory. May it be the means of bringing him nearer to thyself, and of qualifying him for the enjoyment of those pleasures which thou hast in reserve for the righteous hereafter.

And, O God, should it be thy will that this sickness result in death, may it please thee to fit and prepare him for that solemn event. Grant unto him unfeigned repentance for all his sins, and an

assured interest in the blood of Christ. May he have a well-grounded hope and a lively faith; and may he be a meet partaker of the inheritance of the saints in light.

And let it be the anxious concern of us all, O God, to serve and please thee. Give us grace to live as those who are born to die, and whose spirits must soon depart into the eternal world. Grant that the shortness of life may continually remind us of its importance, and the uncertainty of its continuance make us ever ready and prepared for its end.

Look graciously, O Lord, upon this afflicted family. Sanctify this affliction to them, and while it continueth, enable them to bear it with calmness and patience, in the confidence that thou doest all things well, and that thou wilt overrule all for good in regard to them. Hear and accept their prayers, and bestow upon them every spiritual and temporal good thing, for the sake of our common Savior and Redeemer. Amen.

FOR A SICK PERSON — A GENERAL PRAYER.

O GOD, whose never-failing providence ordereth all things in heaven and in earth, look with pity, we beseech thee, upon this thy servant, upon whom thou hast laid thine afflicting hand. Sanctify thy fatherly correction to him, and enable him to bear it with patience and resignation. May it be the means of weaning him from the world, of bringing him nearer to thyself, and of purging away the dross and defilement which his soul has contracted in this sinful world. Pardon, we pray thee, all his sins, strengthen his faith, confirm his hope, increase his charity, and perfect his repent-

ance. Give thy blessing to the means used for his recovery, and in thy good time restore him to his former health, that he may lead the residue of his life in thy fear, and to thy glory. And in the mean while, may he so diligently improve this visitation, as that, shouldst thou see fit to spare him, he may be an example of one who has profited by the same, and henceforth serve thee in righteousness and holiness all the days of his life, through Jesus Christ our Lord.

We commend to thy fatherly care and protection all the sick and afflicted. Give them grace as they may severally stand in need, and order all things for their present and eternal good. May they receive thy chastisement as the loving correction of a kind and merciful Father, who dost chasten them only for their profit, and that they may be partakers of thy holiness here, and of thy felicity hereafter. All which we ask, &c.

FOR A SICK PERSON.

O MERCIFUL God and heavenly Father, who givest us life, and health, and all things, and recallest them according to thy good pleasure, grant that we may acknowledge thy hand in every thing that befalleth us; and in all the afflictive dispensations of thy providence, may we strive to improve them to thy glory and our own salvation. Sanctify, we pray thee, this present visitation to this thy servant. May it tend to weaken his attachments to earth, and to elevate them to heaven. May it awaken in his mind a lively sense of the shortness and uncertainty of this life, and of the vast importance of being prepared for a future state. Dispose him to give all diligence to make

his calling and election sure. May he pray earnestly to thee for the pardon of his sins, and for an assured interest in the blood of Christ. And, O Lord, regard not his unworthiness, nor refuse to hear him when he calleth upon thee; but accept of his repentance, blot out all his misdeeds, and refresh him with the grace and comfort of thy Holy Spirit. Support him in the weakness of his body, guard him in the temptations which assault the soul, administer his sorrows with tenderness, and turn them all to his good and comfort in the end. Lay not more upon him than thou wilt enable him to bear. Consider his weakness, and proportion his trials to his strength, that he may endure them with patience and resignation to thy blessed will. And since thou alone, O thou Great Physician of our souls, canst effectually remove his maladies, be pleased, we beseech thee, so to bless the means which may be used for his recovery, that he may perceive and feel the blessing in the relief of his pain, and the restoration of his health; and may he have grace to pass the residue of his days in thy fear and love, and to thy praise and glory, and thus show forth his gratitude for this and all the other instances of thy love and mercy to him. All which we ask, &c.

A PENITENTIAL PRAYER.

O ALMIGHTY God, the Author of eternal salvation, and the blessed Redeemer of the world, who art ever ready to hear the voice of prayer, and more willing to give than we to ask, we pray thee in mercy to regard this thy servant, in penitence for his sins. Through the merits of the atoning blood of thy Son, our Mediator, forgive him all the

errors and follies of his youth; remember not his wanderings in the forbidden paths of wickedness, and treasure not to him in judgment thy merited wrath for his offences against thy holy laws; but be very merciful to him, we pray thee, and, by the comforting influences of thy Holy Spirit, remove the fears of a troubled conscience from his mind. Spare him, good Lord, O spare him from the bitter pangs of remorse, and of distracting doubts that overwhelm the soul with despair. And grant that the door of thy mercy may not be closed against him forever; but may it now be opened, and may the peaceful Messenger of divine love be commissioned to dispel his fears, and to diffuse a holy peace and serenity over his mind.

Hear us, O Lord, we pray thee, and visit him with the favor which thou bearest to thy people, that being made a partaker of thy mercies, he may rejoice in thee as the God of his salvation, and be refreshed with the tokens of thy reconciled love and favor. And may it please thee to bless with success the means used for his recovery, that he may be speedily restored to health, that his days may be many and useful in the world, devoted to thy service, and to thy honor and glory. But if, in thy wisdom, thou hast otherwise determined, O, endue him abundantly, we pray thee, with the sustaining influences of thy Holy Spirit, that he may regard death without dread, and be sweetly resigned to thy blessed will; comfort his mind with a sense of thy fatherly love and goodness, preserve him from his spiritual enemies, mitigate and relieve his sufferings, and finally receive him to thyself in the abodes of peace and blessedness, for the sake of thy Son Jesus Christ our Lord and Savior. Amen.

FOR AN IMPENITENT PERSON.

ALMIGHTY God, grant, we pray thee, that this person, whose sickness now reminds him of the certainty of death, may have such a sense of his situation as a sinner, that he may be truly concerned about the saving of his soul. Make him to consider the *cause* of his affliction, and the *end* to be answered by it. Grant that this sickness may be the means of awakening him to repentance, of purifying his heart, and leading him to Christ, the only Redeemer of sinners. Let him reflect with horror on the certain destruction which he would have brought upon himself, had he been called out of life in the midst of his sins; grant that he may now diligently avail himself of his present opportunity to amend his life, and to secure the salvation of his soul. Let the zeal of his future piety be proportioned to his past sin and folly, and let the remembrance of his ingratitude and disobedience make him humble, diligent, and persevering in improvement. O God, let him not depart out of this world till his peace with thee be secured. Pardon, we pray thee, all his past sins, for Christ's sake. Create in him a clean heart, and renew a right spirit within him. Work in him, and do for him, whatever thou seest necessary for his present and eternal good; and whenever he leaves this world, may he be a fit partaker of the inheritance of the saints in light, through Jesus Christ our Lord. Amen.

FOR ONE IN A BAD STATE.

O MOST holy and righteous Lord God, who cannot look upon iniquity, we bow down before

thee in the name of Jesus, the friend of sinners, and for his sake implore thy mercy in behalf of this person, who has so much despised and neglected thee and thy service, and whose life has been spent in sin and folly. O God, impress on him the deepest sorrow and contrition for all his sins. Grant unto him a deep and unfeigned repentance, and also a strong and lively sense of thy astonishing mercy in having hitherto delayed his punishment.

May he now give all diligence to secure the salvation of his soul. O, let him not give sleep to his eyes, nor slumber to his eyelids, till he has obtained pardon and peace. And may the remainder of his life be spent in thy fear and service; and as there is no promise of acceptance without an actual amendment, so let him remember that no amendment now can compensate for the wickedness of his past life, and that his trust must be in thy undeserved mercy, through Christ his only refuge. For his sake, we pray thee, O God, to spare him, and to grant unto him repentance unto salvation. For the all-sufficient merits of thy Son, reject him not, O God, nor shut thine ears to our prayers in his behalf, but pardon all his sins, and make him a monument of thy saving mercy in Christ Jesus. Amen.

FOR AN IMPENITENT SINNER.

LORD, we kneel down before thee to supplicate thee in behalf of this person, here lying on the bed of sickness. For Jesus' sake, we pray thee to accept the petitions that we now ask for him.

May this sickness, O Lord, be the means of reclaiming him from sin, and of producing in him

repentance unto salvation. Let thy Holy Spirit descend upon him, and so melt the hardness of his heart as may make him sorrowfully concerned that he should ever have offended thee, the God of all goodness, and the source of every blessing. Make him thankful that he has not been taken away in the midst of sin and folly. Make him thankful that his sickness does not affect his understanding, but that he still enjoys the use of his reason and his senses. And, O God, dispose him to give all diligence to secure the salvation of his soul, and for this purpose to use all the means of grace which thou hast appointed. Dispose him to pray heartily to thee for pardon and forgiveness, and for a saving interest in the atoning blood of the Savior. And, O Lord, be very gracious unto him, and grant unto him a free and full remission of all his sins. O, reserve them not to be punished in the day of thy fierce anger; but spare him, O Lord God most holy, O Lord most mighty, O holy and most merciful Savior, thou most worthy Judge Eternal, deliver him, we beseech thee, from the bitter pains of eternal death. Thy property, Lord, is always to have mercy; spare him, therefore, good Lord; spare this person whom thou hast redeemed with thy precious blood, and be not angry with him forever.

We beseech thee to hear us, good Lord.

Son of God, we beseech thee to hear us.

O Lamb of God, who takest away the sins of the world, have mercy upon him.

Graciously hear us, O Christ.

Graciously hear us, O Lord Christ.

O God, merciful Father, who hast promised to hear the petitions of those who ask in thy Son's name, mercifully accept the prayers which we

have now offered in behalf of this person, and for the glory of thy name turn from him all the evils he doth most justly deserve, and give him grace so to improve this visitation, that should his days upon earth be prolonged, he may live to thee, and be an instrument of good in his generation; or in the event of his departure hence, that his soul may be received by thee in life everlasting, through Jesus Christ our Lord. Amen.

FOR ONE WHO IS PENITENT.

O MOST merciful Father, who art always more ready to hear than we to pray, and to give more than we can desire or deserve, we beseech thee to look in mercy upon this thy servant, who earnestly desires the pardon of his sins, and a saving interest in thy covenanted mercies in Christ Jesus.

We know, O Lord, that thou art a merciful God; full of compassion, long suffering, and of great pity; forgiving iniquity, transgression, and sin; and that thine arms of mercy are ever open to receive the contrite and penitent offender. For thy tender mercies' sake, therefore, O Lord, and for thy dear Son's sake, who came into the world to seek and to save such as were weary and heavy laden with the burden of their sins, and who hast graciously assured us that "those who come unto thee shall in no wise be cast out," we pray thee freely to forgive him all his sins, and to bestow upon him a saving interest in the blood of Jesus.

Hear us, most merciful Father, in these our petitions for this thy servant, who earnestly desires pardon and forgiveness. Graciously receive him, as the offended father received the offending prodigal. Receive him graciously into thy bosom, and

gladden his heart with the tokens of thy reconciled love and favor. For the glory of thy name pardon all his misdeeds, and turn from him all those evils that he has most justly deserved. And grant, Lord, that he may continue to cherish his present feelings of indignation against sin, and to resolve, by thy grace, ever manfully to fight against it, and to approve himself thy faithful servant. And help him to trust, not in himself alone, but in thee, for the performance of his vows and resolutions. What he knoweth not, teach him, and what he knoweth, enable him to practice. And give him grace cheerfully to acquiesce in thy will, in regard to whatever may be the character of this, or any of thy future dispensations towards him; that if it should be thy good pleasure that he should live to be tried, he may prove himself thy faithful servant; or, if his sickness should result in death, he may calmly resign himself to thy will; that so, living or dying, he may be thine, through Jesus Christ our Lord. Amen.

ANOTHER PRAYER FOR ONE WHO IS PENITENT.

O LORD, who in mercy hast granted to this thy servant a due sense of his transgressions, we beseech thee to increase the influences of thy Spirit, confirm his indignation against sin, and heighten his sorrowful remembrance of his former iniquities into the most earnest resolutions against a repetition of them in future. Let him distinguish between infirmity of body and contrition of soul, that he may not mistake his present freedom from temptation for a sign of his piety, but may he steadfastly resolve to prefer his duty before all allurements, if tried by them again. Affect him with a deep

sense of the importance of thy favor, and of the vanity of this world; that he may devote himself wholly to thy service, and be prepared for all future temptations, should he be again assaulted. And do thou, O God, help him to withstand the temptations of the world, the flesh, and the devil, and with a pure heart and mind to serve thee. Let thy Holy Spirit be with him, to direct and guide him in all his ways. Bless to his good all the means of grace, and grant that he may so profit by the same as to be made wise unto salvation. May he devote himself wholly to thy service, and have grace so faithfully to serve thee during the remainder of his days, as that finally he may be admitted into thine eternal and glorious kingdom, there to live with thee in life everlasting, through Jesus Christ our Lord.

FOR FORGIVENESS.

MOST gracious God, who hast taught us to apply to thee in time of need, and hast promised mercy and forgiveness to those who earnestly pray for it in the name of thy dear Son, regard our supplications for this thy servant, who desires to obtain it through the merits of thy Son Jesus Christ. He is sensible that he is altogether unworthy of thy forgiveness, and that nothing but thine unbounded goodness could encourage him to apply for it. But without thy mercy he must perish; and thou hast graciously declared that thou wouldest not the death of a sinner. Accept, therefore, his humble petitions for mercy, and in him may Christ Jesus show forth all long-suffering and compassion. He knows that his life cannot bear a strict examination; for if thou shouldest be extreme to mark what has been done amiss, O Lord, who may abide it? Accept him

according to the gracious covenant of thy mercy in thy Son Jesus Christ. Prepare him by sincere resolutions of obedience to apply to thee in prayer; strengthen him by a comfortable trust in thy mercy to proceed uniformly in the way of holiness; favor him with a longer time to testify his sincerity by a holy life; and whenever thou shalt be pleased to take him hence, receive him into thy mercy, through the merits and intercession of thy Son Jesus Christ our Lord.

FOR ONE MUCH DEJECTED IN MIND.

O MOST merciful Father, who knowest our frame, and rememberest that we are but dust, look with pity, we pray thee, upon the sorrows of this thy servant, whose soul is cast down within him. Banish from his mind all needless fears, and deliver him from his present sadness and dejection of spirit. Mercifully forgive him all his sins, and gladden his heart with the tokens of thy love and favor. He confesseth, O Lord, that he hath sinned against thee; that he hath done those things which he ought not to have done, and hath left undone those things which he ought to have done. He is sensible, too, that he has no merits of his own to plead, and he trusts entirely to the merits of his Savior for pardon and forgiveness. For Christ's sake, therefore, we pray thee to forgive him all his sins. By his death and passion, by his resurrection and ascension, we entreat thee to be thus merciful to him. O thou Sun of Righteousness, arise, shine, and dissipate the clouds of darkness that rest upon his mind, and diffuse the rays of joy and comfort through the inner man. Make him glad with the light of thy countenance, and revive his spirit

within him. Make him to taste and feel that thou art gracious, and that thou hast power to comfort those who are cast down. Endue his soul with patience under his troubles, and with resignation to thy blessed will; comfort him with a sense of thy goodness; lift upon him the light of thy countenance, and give him peace.

O God, who despisest not the sighing of a contrite heart, nor the desires of such as are sorrowful, mercifully assist the prayers we have now made in this time of trouble and adversity, and grant unto this thy servant the comfort he now requires; and may we and all have grace evermore to serve thee in pureness and holiness of living, to thy honor and glory, through our only Mediator and Advocate, Jesus Christ our Lord.

FOR A SICK PERSON, TROUBLED WITH DOUBTS AND DIFFICULTIES.

O GOD, who art the only Comforter of the sorrowful and afflicted, we earnestly entreat thee to impart the consolations of thy grace to this thy afflicted servant. Regard with pity, we pray thee, his infirmities, and compose his mind with the soothing influence of thy Holy Spirit. O, let thy grace so enlighten his understanding that he may discern the wonders of thy redeeming love, and rejoice in the knowledge of thy boundless goodness and mercy. Grant unto him, we pray thee, entire confidence in thy willingness to bless and comfort those "who are weary and heavy laden with the burden of their sins," and whose hearts are truly humble and contrite in thy sight. Enable him effectually to repent of all his past transgressions, and diligently to avail himself of

all the prescribed means of grace and salvation. And do thou, O God, so assist him with thy spirit, and so increase his confidence in the merits and efficacy of his Redeemer's blood, that he may obtain a well-grounded hope of acceptance with thee, and be blessed with the manifestations of thy reconciled love and favor.

We thank thee, O Lord, that thou hast awakened his mind to a sense of the importance of being prepared for eternity. Affect him with a still deeper conviction, we pray thee, of the solemn realities revealed in thy word, and of the danger of procrastinating the work of amendment and of preparation for the eternal world. And now that all things else fail him, and that he has a feeling and experimental sense of the frailty of his nature, and of the uncertainty of human life, may he be disposed to cling more earnestly to the promises of thy word, and to yield a more unreserved compliance with its requirements. And grant, O Lord, that every darkling cloud of unbelief may be dispelled from his mind, and that henceforth he may be able to serve thee without fear, and with that peace which cometh only of thee, and which passeth all understanding.

We pray thee, heavenly Father, to restore him speedily to health, with a deep sense of thy mercy to him, and a firm determination to devote himself wholly to thy service, and to strive to please thee all his days. But if thou hast otherwise determined, O, prepare him for his departure; be with him in his passage through the dark valley of death, and let thy holy angels convey his soul to the bosom of his Savior, there to live with him in the fruition of never-ending happiness. We ask all, &c.

FOR A PERSON IN DESPONDENCY.

O LORD, our heavenly Father, who art the sure and efficient help of all who call upon thee in trouble, be pleased to hear and accept our prayers for this person, who is oppressed with gloom on account of his sins. Have mercy upon him, O Lord, have mercy upon him, and cheer and enliven his heart with the consolations of thy Holy Spirit. O, let him not distrust thy mercy and goodness, nor disbelieve thy promises; but, notwithstanding the deep sense of his unworthiness, may he confidently and earnestly call upon thee, who art the Savior of sinners, and not exclude himself from the hope of pardon and reconciliation. Graciously vouchsafe unto him, O Lord, a saving faith in the blood of Jesus; and comfort his heart with the assurance "that his blood cleanseth from all sin," and "that whosoever cometh unto him believing, shall in no wise be cast out." O, let him be no longer faithless, but dispose and assist him, O God, by the grace of thy Spirit, to bring the burden of his sins at once to the foot of the cross, and to cast himself in faith on the mercy of his Redeemer; and by the blessed influence of thy Spirit upon his heart, may he feel "that his sins, though many, are forgiven him." What he knoweth not, O Lord, teach him, and what he knoweth, enable him to practise. Let him not neglect any means of grace, as though they were no further useful, but keep in the observance of every duty enjoined by thy word. And should he fail of that speedy relief for which his soul is distressed, O, may he not grieve thy Holy Spirit away, by yielding to despondency and gloom, but may he be encouraged by thy gracious promises

to persevere; and do thou, O God, in thine own appointed time, cause him to rejoice in his deliverance from trouble, and to triumph in the possession of a good hope of being received into glory hereafter.

To thy mercy and grace we now commend him. Pardon, we pray thee, all his sins, and bestow upon him whatever in thy wisdom thou knowest to be best for him. Preserve and keep him in health; may his days be many and useful in his generation, and when he is summoned to depart hence, may his spirit be received by thee in that happy, peaceful place, where the weary are at rest, — and where sin and sorrow are unknown. For Christ's sake we ask all.

FOR A SICK PERSON OF WEAK FAITH.

O THOU, who art the Author and Finisher of our faith, and the God of all comfort and consolation, we come unto thee as our only refuge in trouble, humbly, but earnestly, to implore thy aid and thy blessing in behalf of this thy servant, in distress. In thy wisdom thou hast seen fit to visit him with sorrow and sickness. O, be gracious unto him, we pray thee, and vouchsafe all that he may require, both for his soul and body. Thou knowest, O Lord, all his wants, the weakness of his faith, and the errors of his understanding, as also his bodily disorders. O, be pleased to proportion thy grace to his necessities, and to supply all his need. Graciously bestow upon him the enlightening and enlivening influences of thy Holy Spirit, dissipate the darkness that beclouds his mind, and strengthen his faith in the promises of thy Word. For the sake of thy Son our Redeemer, hear and answer

all his prayers, pardon his sins, endue his soul with patience under his affliction, and with resignation to thy blessed will, and enable him to realize thy love and thy grace in his heart, and to rejoice in the hope of thy salvation. And may it please thee, O Lord, to speedily restore him to health and all the blessings of life. But, above all, we entreat thee to prepare him to meet thee in peace, to cordially welcome death as the messenger of relief and joy to his waiting spirit, and as his deliverer from every bodily and mental ill. Help him to look upon the grave as the gate of immortality, and the introduction to that holy, happy, and unchangeable state, where in thy presence is fulness of joy, and where there are pleasures forevermore. For Jesus Christ's sake, we pray thee to 'grant all these petitions.

FOR A SICK PERSON WHO DESIRETH PARDON.

O MOST merciful Father, who hast promised to grant the petitions of those who ask in thy Son's name, we now kneel down humbly to supplicate thee in behalf of this person, who earnestly desireth pardon and forgiveness of all his sins. He confesseth, O Lord, that he hath sinned against thee, that he hath done those things which he ought not to have done, and left undone those things which he ought to have done. He is sensible, too, that he has no merits of his own to plead, and he trusts entirely to the merits of his Savior for pardon and salvation. For Christ's sake, therefore, most merciful Father, we pray thee to forgive him all his sins. Wash them all away in that fountain which thou hast opened for sin and uncleanness. Spare him, good Lord, spare thy servant whom

thou hast redeemed with the precious blood of thy dear Son. For Christ's sake, we beseech thee to be thus merciful to him. By his death and passion, by his resurrection and ascension, we entreat forgiveness at thy hands. Grant unto him also that humble and contrite heart which thou lovest, and whose prayers and sighs thou wilt not despise. O, visit him with thy salvation, support him by thy grace, and work in him, and do for him, whatever in thy wisdom thou seest proper for his present and eternal good, that so this light affliction of a moment may work for him a far more exceeding and eternal weight of glory.

Lord, grant unto him, we pray thee, the comfort of a holy hope that thou hast accepted his repentance and heard his prayers. And resting all his hopes on the cross of Christ, may he be filled with holy peace and joy. Be with him, O Lord, at all times, and let nothing disturb or terrify his soul. May his mind be calm and peaceful, his faith strong, and his confidence at all times be steadfastly reposed on thee, who art the anchor of his safety. And whatever may be the issue of this sickness, grant that he may so improve the same, that after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord.

We pray thee, O Lord, to behold with thy favor and blessing all the sick and afflicted, and to supply them with such temporal and spiritual comforts as they stand in need of. Grant them repentance towards thee, and faith towards the Lord Jesus Christ, that their sins may be done away in thy mercy, and their pardon sealed in heaven before they depart hence to the eternal world. May they not despise thy chastening, nor faint under thy rebukes, but endeavor to improve the same to

the salvation of their souls. And do thou bring us all, at last, to that place where there is no more sickness or sorrow, and where tears are wiped away from all faces. Amen.

FOR A SICK PERSON, WHO IS IN GREAT WANT OF SLEEP.

MOST gracious God, we kneel down before thee, and humbly pray thee to look with tender concern on this thy afflicted servant, whose case we would bear on our hearts at thy mercy-seat. Renew his wasted spirits, we pray thee, with comfortable sleep. Compose him to a sweet and undisturbed rest. Refresh him so sensibly as to enable him affectionately to acknowledge thy goodness to him in this respect. O, may he enjoy the comfort of rest, and of refreshing sleep.

But, O God, if thou see fit to deny or delay the blessing, give him patience, and grant that in the multitude of his thoughts within him, thy comforts may refresh his soul. If he still be tossed on a wearisome bed, may his mind repose itself in thy love, and be blessed with the comfortable consolations of thy Holy Spirit.

And prosper, we pray thee, the means used for his recovery. We know that the wishes of friends avail not, nor the power of nature or art, without thy concurring blessing. Bless then, we pray thee, every application for his recovery. Let thine, O Lord, be the glory, and his the comfort of the means used for the same.

Support him also under his pains, and deliver him speedily from them, and in such a way as may best promote thy glory and his present and future welfare. Continue him in this life with a due

sense of his preservation, and lead him thereby to a better preparation for the next.

FOR CONSOLATION.

MOST gracious God, who, by thy Son Jesus Christ, hast knit us all together in one body, that we should love one another, and that, if one member suffer, all the members should suffer with it, we humbly implore thy tender mercies towards this our sick friend, of whose afflicted condition we desire to have a compassionate sense and feeling.

Look graciously upon him, O Lord, and visit him with thy salvation. Grant unto him such consolation from above as we should desire for ourselves were we in his circumstances. Give him a truly penitent heart for all the offences he has at any time committed, and a lively faith in thy Son Jesus Christ, who came into the world to save sinners. Give him the comfort of a holy hope that thou hast accepted his repentance, and heard his prayer. Support him by this hope under all his pains, and enable him patiently to submit to thy fatherly correction. Send him help now in this time of need, both for his soul and body. Bless the means used for his recovery, and if it be thy good pleasure, restore him to his former health, together with a serious resolution in his heart to serve thee more zealously all his days; or else give him grace so to take this visitation, that, after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord. Amen.

FOR SUBMISSION.

O ALMIGHTY God, the Creator and Governor of the universe, who hast so disposed all things as may best glorify thy wisdom, serve the ends of thy justice, and magnify thy mercy; and who, by secret and undiscernible ways, bringest good out of evil, we humbly pray thee to give us wisdom from above, that we may reverence thee in thy judgments, and adore thy footsteps, which are in the great deep, and which cannot be searched out. Teach us to submit to thy providence in all things, to be content in all the changes of our condition; to be temperate in prosperity; meek, patient, and resigned in adversity; and to look through the cloud of darkness and trouble for the light and consolation which thou, in thy mercy, vouchsafest to them who love thee. And grant that, in all our afflictions, we may fly unto thee for succor and support; that we may wait for deliverance in such times and manners as thou hast reserved in thine own power, and graciously dispensest according to thine infinite wisdom and compassion; and that, in the mean time, doing our duty with an unwearied diligence, and an undisturbed composure, our affections may be gradually weaned from the vanities and possessions of this world, and steadfastly fixed on that place where true joys are alone to be found, through Jesus Christ our Lord.

ANOTHER PRAYER FOR SUBMISSION AND RESIGNATION.

O GOD, who by thy righteous Providence orderest all things well, and in subservience to thy

glory, and to the good of thy creatures; let thy will, we pray thee, be the measure of our desires, and thy providence, in all the changes of life, the ground of our submission. Thou hast made, and hitherto sustained us. Thou hast blessed us with unmerited mercies all our days, and protected us amidst innumerable dangers. Thou hast relieved us in our calamities, and comforted us in our sorrows. In the remembrance, then, of thy past goodness, may we repose with filial confidence in thy love and favor, for the time to come. And more especially, O Lord, we beseech thee, that in the loss of our friends, whom thou hast guided in life by thy counsel, and blessed in death with thy peace and favor, we may not murmur or repine, neither sorrow as those who have no hope. With the same hand thou hast crowned them and smitten us. Praised be thy name, O Lord, that thou didst call them to the knowledge of thy truth, and sanctify them by thy grace; that thou didst pour upon them the continual dew of thy blessing, and preserve them in their way through all the impediments of their salvation. We give thee thanks, O God, for all the graces and benefits which thou didst bestow upon them in time, and which thou hast reserved for them through eternity. And we beseech thee so to join us together with them in unity of spirit, that we, following their blessed steps in all virtuous and godly living, may cheerfully do thy will on earth, as they in heaven, and be made partakers with them of those unutterable joys which thou hast prepared for them who love thee, through Jesus Christ our Lord. Amen.

WHEN ANY MEMBER OF THE FAMILY IS SICK.

THOU, O Lord, givest to thy creatures health and strength, and when thou seest fit, visitest them with sickness and infirmity. Be pleased now to hear the prayers which we offer in behalf of thy servant, who is dear to us, and who is now afflicted by thy hand. Look down from heaven, behold, visit, and, in thine own good time, relieve him. Direct to the use of suitable means for his recovery, and bless the application of them. Mitigate the sufferings of his disease, and dispose him to place all his trust and confidence, not in the help of man, but in thy promises, power, and love. Be merciful to him, gracious Lord, not according to his deservings, but according to the necessity of the case and the multitude of thy mercies. In submission to thy most wise and good disposal of all things, we beseech thee that this bitter cup may pass away from thy servants, or give us grace so to improve it, as to set us forward in our way to life eternal. All which we ask, &c.

A PRAYER UNDER SAD ACCIDENTS AND DISASTERS BEFALLING THE BODY.

O MOST merciful Father, who hast taught us that affliction rises not out of the dust, nor comes by chance and without thy appointment, we know that thy judgments are right, and that thou in faithfulness hast afflicted this thy servant. O Lord, give him patience, and strength, and grace, proportionable to this great and sudden trial; and enable him so to demean himself under it, that after the affliction he may find cause to say, "It

was good for me to be afflicted." Thou hast torn and smitten; thou alone art able to heal and bind up. Of thine infinite mercy, we pray thee pitifully to look upon him in his low estate, and vouchsafe unto him that comfort and assistance, both for his soul and body, which he stands in need of, and which we cannot render. For his sake who was wounded for our transgressions, and bruised for our iniquities, forgive and comfort his soul; and in good time repair the breaches made upon his body, if it seem good in thy sight, and make him to hear of joy and gladness, that the bones which thou hast broken may rejoice.

Lord, if thou wilt, thou canst make him whole. May it be thy gracious pleasure to glorify thy power and mercy in his help and recovery; or, however thou mayest deal with his body, grant him a humble resignation to thy will, and satisfaction with thy dealings; and make this sad dispensation, which is so grievous for the time, gracious and beneficial in the issue. O, make it the messenger of love to his soul, and the means of converting and sanctifying it, and fitting it for thy blissful presence hereafter. Grant these, &c.

FOR ONE WHO HAS EXPERIENCED A HEAVY AFFLICTION, AND ALSO FOR THE FAMILY.

MOST merciful Father, we kneel down before thee and humbly implore thy tender mercies in behalf of this family, of whose afflicted condition we desire to have a compassionate sense and feeling. In thy wisdom thou hast seen fit to visit them with trouble, and to bring distress upon them. Remember them, O Lord, in mercy, and comfort and relieve them according to the necessity of their

case. Help them to see love in thy rod, and justice in thy dealings, and to know that temporal afflictions, through thy blessing, turn to spiritual good.

And, O God, look with pity and compassion upon the unhappy condition of this thy afflicted servant, and grant to him as speedy and effectual assistance as may be agreeable to thy will. Lessen his dangers, assuage his pain, and bless the means which may be used for alleviating and removing the same.

While it continueth, O Lord, vouchsafe unto him, we pray thee, the consoling and strengthening influences of thy Holy Spirit. Endue his soul with patience and resignation, and enable him to endure with becoming fortitude what thou hast laid upon him. Whatever of good is fitting for him to receive, we pray thee to bestow upon him. And O, may this affliction be so blessed to his good, as to dispose him to look with more indifference on this world, in which we are liable to so much pain and trouble, and to prepare himself for that world where trouble and sorrow are unknown. And shouldest thou be pleased to prolong his days, may he devote himself to thy service, and to thy glory, by doing good and serving thee in his generation. Every other request we leave to thy wise disposal; beseeching thee to order and overrule all things for his good, and to do for him, and for us, more than we can ask or think, for Jesus Christ's sake. Amen.

As regards ourselves, may we be resigned and contented under all the allotments of this our mortal pilgrimage; and in the midst of the numerous dangers and casualties to which we are subject, in this mortal life, have grace always to keep in mind that piety is the only solid foundation of our se-

curity; and that if our salvation be secured, we have no reason to fear any unforeseen accident which may hasten us to it.

Assist us mercifully, O Lord, in these our prayers, and dispose the way of thy servants towards the attainment of everlasting salvation, that amidst all the changes and casualties of this mortal life, we may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. Amen.

FOR THE AFFLICTED.

O LORD, we commend to thy fatherly goodness all those who are any ways afflicted in mind, body, or estate. Relieve the distressed, comfort the sorrowful, protect the innocent, and awaken the guilty. Assist those who draw near the time of their dissolution, and so fit and prepare them, we pray thee, against the hour of death, that after their departure hence in peace, and in thy favor, their souls may be received into thy everlasting kingdom. And we bless thy holy name for all thy servants departed this life in thy faith and fear, and more especially for those who were near and dear to us. We laud and magnify thee for thy great goodness in having given them a happy deliverance from the sins and sorrows of this miserable world; and we most humbly beseech thee, that we may have grace to follow their good examples in steadfastness of faith and godliness of life, that at the last day, we with them and they with us, may attain to the resurrection of the just, and hear the joyful voice of our Lord saying to us, "Come, ye blessed children of my Father, inherit the kingdom prepared for you from the foundation of the

world." Grant this, O Father, for Jesus Christ's sake. Amen.

ANOTHER PRAYER FOR THE AFFLICTED.

O FATHER of mercies and God of all comfort, remember every Christian soul bowed down with sorrow or sin, and all who stand in need of thy mercy and help. Look graciously upon the sick and needy, the lonely and the disconsolate; bind up the broken hearted, hear the cries of orphans and widows in their calamity, and lift up the light of thy countenance upon all who are in the valley of the shadow of death, supporting them in their agonies, their weaknesses, and temptations. In mercy remember them who have lost their health or their peace, their innocence or their hopes. Restore them, O Lord, to all good; giving them pardon of their sins, patience under their sufferings, and a happy issue out of all their afflictions. And assist us, O Lord, in all the changes and chances of this mortal life. Be gracious to us in the time of trouble and calamity, and grant that in all our troubles we may put our whole trust and confidence in thy mercy. Strengthen our faith in our sicknesses and sorrows, our temptations and trials. And when the days of our pilgrimage are over, grant that we may die in thy fear and favor, and rest in a holy hope of our joyful resurrection, and the full and perfect consummation of our bliss, both in body and soul, in thy everlasting kingdom, through our Lord and Savior Jesus Christ. Amen.

FOR ONE UNDER GRIEVOUS PAINS.

O MOST merciful and compassionate Father, whose compassions fail not, mercifully regard,

we beseech thee, with an eye of pity and compassion the sorrows of this person, whom thou hast seen fit to visit with such sore and painful sickness. We know, O Lord, that thou dost not willingly afflict the children of men, but doest it only for their good. But, O God, thou knowest the weakness of our nature, and how little we can bear. And thou art witness to the burden, the painful and oppressive burden, under which this thy servant laboreth, and which crieth aloud to thee for ease. All the day long is he troubled, and in the night season he hath no rest. His body is filled with pain, and his soul is bowed down within him. Wherefore, we pray thee, most merciful Father, to have pity upon him, and either to lighten his affliction or give him grace to bear it. Send to him, we pray thee, the Holy Ghost the Comforter, and let thy grace abound in him in proportion to his need of it, that his spiritual grace and strength may be greater than his sufferings. Let thy grace refresh his spirit and support his soul. Deal very gently and tenderly with him, O Lord, and afflict him not above his strength. Make him to taste and feel that thou art gracious, and that thou hast power to comfort those who are cast down. May he be perfectly resigned to thy will, and with thy suffering saints of old be disposed to say, "The will of the Lord be done;" "It is the Lord, let him do what seemeth him good." And should this long and painful sickness try his faith and patience, may it also confirm and strengthen them. And may it please thee, O God, so to sanctify it to his spiritual good, that it may be the blessed means of fitting him for the enjoyment of that happy place, where sorrow and sickness are unknown — even Immanuel's land, where thou, O Lord, wilt be the joy

of thy people, and where the days of their mourning shall be ended. In view of the attainment of that happiness, and of those pleasures, may he not account his sickness painful, so that he may finally finish his course with joy, and enter upon that rest which thou hast prepared for thy people.

We pray thee, O Lord, to bless all who are laboring under any bodily or mental suffering. Relieve the distressed, comfort the sorrowful, protect the innocent, and awaken the guilty. Sanctify their afflictions to their good. Be thou a father also to the fatherless, a husband to the widow, a refuge to the oppressed, and a God of comfort and consolation to the sorrowful and afflicted, whatever may be their trouble or affliction. We ask all for Jesus Christ's sake. Amen.

A SECOND PRAYER FOR ONE IN GREAT PAIN.

O FATHER of mercies and God of all comfort, who alone canst comfort those who are cast down, look with pity, we beseech thee, upon the suffering condition of this thy sick servant. What wearisome days and nights thou hast appointed him, O God, thou knowest. Thou hast made him acquainted with grief, and sickness has now become his familiar companion. We know, O Lord, that the hours of his sufferings are numbered, and that thou countest them to him. Grant that he may acquiesce with his whole heart in what thou art pleased to inflict, who orderest every thing for the good of thy creatures. And forasmuch as he is very weak and frail, lay not more upon him, O Lord, than he is able to bear. Have mercy upon him; have mercy upon him, O God, and afflict him not above his strength. Hear the prayers which

he putteth forth in the anguish of his spirit, and have regard to the voice of his supplications. Grant to him, we pray thee, that sensible relief and comfort which his case so imperatively requires. In all the pains of his body, in all the troubles of his spirit, do thou, O Lord, comfort and support him. Pardon all his sins, and gladden his heart with the tokens of thy love and favor in Christ Jesus. Grant that the precious promises of thy Word may be so applied to his mind, under the influence of thy Spirit, as to become a rich source of consolation to him under this long and painful sickness. And sanctify to him, we pray thee, every pain and every sorrow, that he may pass through the furnace of affliction as gold purified in the fire; and when he has suffered all thou hast appointed him, may he come off more than conqueror, through Him who hath loved him, and died for him, even Jesus Christ our Lord.

Whatever may be the issue of this sickness, O God, give him grace so to profit by it, that, after this painful life ended, he may dwell with thee in life everlasting, through Jesus Christ our Lord.

And grant, O Lord, that each and all of us, in our best estate of health, may seriously consider how frail and mortal we are. May we not boast ourselves of to-morrow, nor forget our dependence upon thee. Give us grace to pass the time of our sojourning here in thy faith and fear, and to live soberly, righteously, and godly in the world, and as becometh those who must shortly die, and appear before thee in judgment. And may we all be so prepared for the hour of our departure hence, that it may be our happy lot to die the death of the righteous, and that our last end may be peaceful and blessed. All which we ask, &c.

A THIRD PRAYER FOR ONE UNDER GRIEVOUS PAINS.

O GOD, our Refuge and Strength, who art a present help in time of trouble, look graciously and favorably, we humbly pray thee, upon this thy afflicted servant, and if agreeable to thy will, send him ease and comfort in this his time of need. Grant unto him a meek and quiet submission to thy will, that he may wait with patience till thou seest fit to deliver him. Suffer not the extremity of his pain to cause him to entertain a hard thought of thy providence, but may he still believe thee to be a kind and merciful Father, whilst thou art smiting and afflicting him for his spiritual good.

And that he may be enabled to do so, strengthen him, we pray thee, with thy grace, and lay not more upon him than thou wilt enable him to bear. (In the multitude of the sorrows which he has in his heart, let thy comforts refresh his soul. Grant unto him a sweet sense of thy tender mercies, which have been ever of old, and which endure continually.) Comfort him with a sense of thy goodness, cheer him with the light of thy countenance, gladden his heart with the tokens of thy favor, support him under his pains and troubles, and in thy good time deliver him from them. Give success to the remedies that are used for his recovery, and restore him speedily to his former health. Pardon all his sins, and enlighten his mind with whatever thou mayest see fitting for him to know in regard to thee, himself, or his duty. Make him thankful for this opportunity of spiritual improvement; and may he so avail himself of the same, that this "sickness of his body may result

in the everlasting health of his soul." O that his whole heart, and soul, and mind may be daily more conformed to the image of his Savior. O that his present experience, and deep sense of the frailty of his mortal nature, and of the uncertainty of life, may elevate the more earnestly his hopes and desires to heaven, — to that blessed place, where sickness, and sorrow, and trouble are unknown, and "where the weary are at rest."

Fit him, O God, for living or dying. If it shall be thy pleasure to release him from his bed of pain and languishing, and to live longer upon the earth, may he have grace to live in thy fear, and to thy praise and glory; and if thou hast determined that this sickness shall be a sickness unto death, and this visitation his last visitation, prepare him, O merciful God, by thy grace, for thy blessed self, and grant him a safe and comfortable passage out of this wretched life to an infinitely better, through the merits and mediation of thy beloved Son Jesus Christ our Lord. Amen.

And do thou give us all grace so to live, that we may comfortably look up to thee at all times, and especially in a time of sickness, as our constant Friend and most tender Father, as our life and health, our rest and joy, through Jesus Christ our Lord and Savior. Amen.

FOR ONE WHO CANNOT UNITE IN THE PRAYER UNDERSTANDINGLY.

O ALMIGHTY God, the help of all who put their trust in thee, and the relief of the needy, hear the prayers which we now offer unto thy divine Majesty in behalf of this person, who, by reason of her mental disorder, and bodily weakness

and distress, is unable to pray for herself. Look with pity and compassion, we pray thee, upon her unhappy condition, and comfort and relieve her according to the necessity of her case. Lord, thou knowest her condition, her thoughts, and what she needs; be pleased, therefore, to relieve her according to her necessities. Look upon her, O Lord, in mercy, and grant unto her such help, both for her soul and body, as she stands in need of. Whatever of good is fitting for us to ask, and her to receive, we pray thee to bestow upon her. Pardon all her sins. Give her a saving interest in the blood of Jesus. Lighten her griefs, and preserve her from bodily and mental pain. Bless to her benefit the means that are used for her recovery. Restore her, if consistent with thy wisdom, to health of body and to soundness and vigor of mind, that her soul may bless and praise thy holy name. And O, sanctify this affliction to her good, that it may be the means of qualifying her for thy presence hereafter. These things, and whatever else thou mayest see good for her, we humbly ask, for the sake of Jesus Christ our Lord.

FOR ONE WHO HAS EXPERIENCED EASE, BOTH OF MIND AND BODY.

LORD, we kneel down before thee, and gratefully thank thee, that thou hast been pleased to send this thy servant ease, both in soul and body.

Notwithstanding the sorrows which he had in his heart, thy comforts have refreshed his soul. And though burdened and bowed down on account of his sins, thou hast now vouchsafed unto him ease of mind, and a comfortable sense of thy reconciled love and favor. (Blessed be thy name, O Lord,

that thou didst not take him away in his sins, and that thou hast now given him grace and opportunity to repent.) Continue to him, we beseech thee, the exercise of thy loving kindness towards him, and perfect that which concerneth him.

If consistent with thy will, we pray thee to continue to prosper the means of his recovery. Do for him as thou seest good, and overrule all for his best interest, temporal and eternal.

We would further thank thee, that thou dost enable him so submissively to acquiesce in thy will in regard to this dispensation, and to endure the same with such becoming fortitude and resignation. Continue to him, we pray thee, the strengthening and refreshing influences of thy Holy Spirit. And grant unto him, at all times, such sensible tokens of thy favor, such experience of thy love, such hope of thy glory, as may confirm his opinion of thy favor towards him; and that he may know and feel that thou hast afflicted him in love only for his good, and with a view to fit him for the enjoyment of thy presence hereafter. Be thou, O God, his portion and his inheritance, his eternal and unchangeable Friend, the support of his life, the relief and solace of his soul, under all the pains and sorrows which he may yet experience, and his everlasting rest and happiness in heaven.

And since many are the afflictions of the righteous, Lord, remember them in all their troubles. In all their afflictions do thou comfort and support them, and let the angel of thy presence save them. In thy love and in thy pity do thou assist them, and bear them, and carry them, as in the days of old. Amen.

FOR ONE WHO HAS EXPERIENCED MUCH RELIEF.

MOST merciful and gracious God, the Giver of life, of health, and safety, we gratefully thank thee for thy goodness in restoring this person, in some degree, to his former health. We have reason to believe that his sickness has abated, and that he is now beginning to amend. To thee, O Lord, be the praise and the glory, for thine hand hath done it. Thou only canst heal; thou only canst restore to perfect health. And we pray thee, heavenly Father, that thou wilt perfect the cure which thou hast begun in him. Restore him speedily, we beseech thee, to his former health; and give him grace to testify his gratitude by an humble, holy, and obedient walking before thee all his days, through Jesus Christ our Lord.

While he continueth to lie on this bed of sickness, continue to him, we pray thee, the consolations of thy grace. Give him comfortable thoughts of thy love, and of that tender, compassionate care which thou ever exercisest towards thy afflicted children. Thy presence, Lord, can make even the bed of pain comfortable. O, then, lift upon him the light of thy countenance, and diffuse over his soul that heavenly peace and serenity which cometh only of thee, and which sickness itself cannot deprive him of. And in the comfort hereof, may he at no time be weary and faint in his mind under this affliction, but uniformly endeavor so meekly and submissively to bear it, as to glorify thee, and to manifest the power of thy grace.

May this sickness be so blessed to his spiritual improvement, that, when restored to perfect health,

he may serve thee with increased zeal, and with an earnest desire to please thee, and to promote thine honor and glory.

And help this family, O Lord, while this affliction continueth, to bear it with calmness and patience, trusting all their concerns to thy fatherly bosom, and resting in an assured confidence that thou wilt make this, and all thy other dispensations, to work together for their good. All which we ask, &c.

ANOTHER FOR ONE WHO IS MUCH BETTER.

BLESS the Lord, O our souls, and all that is within us, bless and praise his holy name. Bless the Lord, O our souls, and forget not all his benefits; who forgiveth all our sins, who healeth all our infirmities, who redeemeth our lives from destruction, and crowneth us with mercies and loving kindness.

We bless thee; we praise thee; we thank thee heartily, O Lord, for the relief thou hast granted to this our sick friend. Surely, O Lord, thou pitiest us as a father pitieth his children, and hearest the prayers of those who cry unto thee. Gracious art thou and merciful, full of compassion, and of great goodness to all thy creatures. Grant, we beseech thee, that the relief which thou hast given this thy servant may be to us a token for good; confirm the kindness thou hast already displayed, and in thy good time perfect the cure which thou hast begun in him.

Yet, O God, seeing it is his duty to exercise the most implicit submission to thy will, may he be disposed, cheerfully, to acquiesce in whatever thou mayest see good to order in regard to him, know-

ing that thou doest all things well, and that thou hast graciously promised that "all things shall work together for good to them who love and fear thee."

In submission to thy will, we pray thee to continue to bless the means of his recovery. Let not his confidence in these, however, or in any human instrumentality, lessen his dependence upon thee. On thee, and thee alone, may he depend for his bodily recovery and spiritual improvement. And when restored to health, may he testify the sincerity of his gratitude, by an humble and obedient walking before thee all his days, and by an habitual endeavor to prepare himself for thy heavenly kingdom.

Let his thoughts, under this dispensation, be only thoughts of love and thankfulness, of resignation and obedience, and hope of thy continued mercy and goodness. And O, let not this trial of his faith fail in answering the purposes for which it was sent. May it awaken in his mind a lively sense of the shortness and uncertainty of life, and of his entire dependence upon thee for health, strength, and every temporal and spiritual blessing. May it make religion more precious to his soul, and dispose him to give all diligence to make his calling and election sure. May the experience which he has now had of the uncertainty of life, and the frailty of his mortal nature, dispose him to place his affections and desires supremely on things above, and at all times so carefully and watchfully to live, that sickness or death may not surprise him unprepared.

We pray for all those who, in this transitory life, are in trouble, sorrow, need, sickness, or any other adversity. Of thy great goodness, O Lord, comfort

and succor them also. Show them the light of thy countenance, sustain them in all their trials, and make all things to work together for their present and eternal welfare. All which we ask, &c.

THANKSGIVING FOR COMPLETE RECOVERY.

MOST merciful and gracious God, the Giver of life, of health, and of safety; who healeth all our diseases and saveth us from the power of death, we return thee our humble and hearty thanks for thy great goodness in restoring this thy servant to health. Gracious art thou, O Lord, and merciful, and full of compassion to the children of men. May he have a deep and lively sense of this instance of thy mercy towards him, and be disposed to show forth his gratitude for the same, by devoting the residue of his days in an humble, holy, and obedient walking before thee, through Jesus Christ our Lord.

O thou most merciful Preserver of men, as thou hast now healed his body, be pleased to heal his soul also. Purify it from every sinful disorder, and as he has now the prospect of a longer space to improve himself in piety and virtue, and to prepare for thy coming hereafter, give him grace so to improve it that he may be found of thee at last in peace, and be admitted by thee in thy eternal and glorious kingdom, through Jesus Christ our Lord.

We beseech thee, heavenly Father, to behold with thy favor and blessing all the sick and afflicted, and to supply them with such blessings as they stand in need of. Sanctify thy fatherly correction to them, and comfort them under all their tribulations, that they may not faint under thy afflicting hand. And may their light affliction of a moment

work out for them an exceeding and eternal weight of glory.

Bless, we pray thee, O Lord, this family. Bless them with every good thing, spiritual and temporal. Especially bless them in their souls. May they all be savingly interested in the blood of Jesus. May they all be rich in faith, and heirs of thy kingdom. May their habitation be the abode of peace, of happiness, and of love. May it always be a house of prayer; and from its domestic altar may the incense of prayer and praise daily ascend with pleasing acceptance in thy sight, O thou Hearer of prayer.

And may it please thee to bless their children also. May they have grace to remember thee their Creator in the days of their youth. Purify their hearts and sanctify their affections, that they may grow up in thy fear and service. And as they grow in stature, may they grow in grace and wisdom, and in favor with thee and man, and thus become ornaments of thy holy religion. Graft in their hearts the love of thy name, increase in them true religion, nourish them with all goodness, and of thy great mercy keep them in the same, that so in the end they may obtain everlasting life, through Jesus Christ our Lord. All which we ask, &c.

ANOTHER THANKSGIVING FOR COMPLETE RECOVERY.

WE desire, with grateful hearts, to approach thy throne, most merciful Father, and to bless and praise thy holy name. Of thy goodness thou hast been pleased to raise thy sick servant from the bed of suffering, and to restore him again to health. What shall we render unto thee, O Lord, for this,

and all thy other benents! Truly, thou art good, and thy mercy endureth forever. Praise the Lord, O our souls, and forget not all his benefits: Who forgiveth all our sins, and healeth all our infirmities, who saveth our lives from destruction, and crowneth us with mercies and loving kindnesses.

And now that the health of our friend is again restored, may his life be devoted to thy service and to thy glory. May he not forget the vows and resolutions which were made by him in his sickness; nor may they be as the morning cloud, or early dew, that vanisheth away, but may his life testify that they have all been made in the strength of divine grace. May he now manifest less love for this world, and more love for heaven; less love for the creature, and more love for his Savior. Graft in his heart the love of thy name; increase in him true religion, nourish him with all goodness, and of thy great mercy keep him in the same, through Jesus Christ our Lord.

Heavenly Father, though thou hast mercifully preserved him at this time, may he have grace seriously to remember that the time will soon come when he must depart hence. May this thought induce him, and all of us, diligently to prepare ourselves for the awful event, that death may not surprise us in a state unprepared. All which we ask, &c.

THANKSGIVING FOR RECOVERY.

WE humbly thank thee, O gracious God, that thou hast heard the prayers of thy servants, and, restoring him who was lately brought low by the visitation of sickness, hast raised him up from the gates of the grave. Thou hast delivered his

soul from death, his eyes from tears, and his feet from falling. O Lord, we thank and praise thee sincerely for thy great mercy. Let it be good for us that we have been in sorrow and affliction; and while our humble trust in thy mercy is strengthened, teach him and us the uncertainty of this life, and give us grace to fix our hopes upon thy promises of that life which is holier and happier. All which we ask for Jesus Christ's sake.

The following may be added to either of the foregoing.

THOU, O Lord, didst revoke the sentence which appeared to have gone out against thy sick servant. Unto thee may he ascribe the honor and the praise. May he be glad and rejoice in thy mercy, for thou hast considered his trouble, and hast known his soul in adversity. As thou hast spread thy hand upon him for a covering, so also enlarge his heart with thankfulness, and fill his mouth with praise. And let thy favor and loving kindness endure forever and ever upon thy servant, and grant that what thou hast sown in mercy may spring up in duty. O, let thy grace so strengthen his purposes, that he may sin no more. Let him walk in the light of thy countenance, and in the way of thy commandments, that, living here to the glory of thy name, he may at last enter into the glory of thy kingdom, and spend eternity in thy praise. All which we ask, &c.

FOR A YOUNG PERSON WHO IS SICK.

ALMIGHTY God, the Author and Disposer of life and of health, be pleased to draw nigh unto us at this time, we pray thee, and graciously regard our supplications for this thy young servant. For-

asmuch as thou hast seen fit to visit him with thy chastening dispensation, we entreat thee that it may be sanctified to the good of his soul. May it impress upon his tender mind the uncertainty of life, and the importance of being prepared for death. May it teach him also his dependence upon thee, and his duty of prayer, gratitude, and love to thee, as the kind Giver of all good. O, impart unto him a spirit of prayer and repentance, and regard with compassion the tenderness of his youth, and the tears of his suffering. In mercy, we pray thee to mitigate the pains of his body, and to calm the fears of his mind. Vouchsafe unto him the soothing influences of a Savior's love upon his spirit, that he may be wholly resigned to thy will, that his present weakness may prove his spiritual strength, and the confirmation of his faith in Christ to the salvation of his soul. May he be owned and blessed of thee as an accepted lamb of thy flock. And we pray thee that it may please thee to restore him to health in thy appointed time, purified and blessed by thy chastening corrections; that his days may be prolonged in a life of devotedness to thee and thy service, and that he may be instrumental in promoting thy glory, and of leading others in the way of life everlasting.

But, O God, however thou hast ordered the issue of this sickness, we earnestly entreat thee to prepare him for his departure. May he be purified from all sinful defilements, adorned with the robes of his Savior's righteousness, and made holy and clean in the inner man. And when the time of his departure may come, may he leave the world in peace, and in the glorious triumph of the just made perfect, and be received by thee in the regions of felicity, there to dwell forever and ever. All which we ask, &c.

FOR A SICK CHILD.

ALMIGHTY God and merciful Father, to whom alone belong the issues of life and death, look down from heaven, we humbly beseech thee, with the eyes of mercy upon this sick child. Deliver him, O Lord, in thy good appointed time from his bodily pain, and visit him with thy salvation; that, if it should be thy good pleasure to prolong his days here upon earth, he may live to thee, and be an instrument of thy glory by doing good, and by serving thee faithfully in his generation; or else receive him into those heavenly habitations where the souls of those who sleep in Jesus enjoy perpetual rest and felicity. Grant this, O Lord, for Jesus Christ's sake.

A SECOND PRAYER FOR A SICK CHILD.

O GOD of the spirits of all flesh; the smallest as well as the greatest are thy work, and neither beyond the compass of thy providence, or beneath thy notice and care. Wherefore we pray thee, heavenly Father, to look graciously upon this little one; let thy thoughts be full of pity, and full of compassion towards it; and vouchsafe unto it that ease and relief which its case requires, and which we cannot render. Deal very gently and tenderly with it, O Lord, and lay not more upon it than it can bear. Prosper and bless the means which are used for its recovery, and vouchsafe unto it as speedy and effectual relief as may be consistent to thy will.

Look with pity upon the fears and sorrows of its afflicted parents, who acknowledge their dependence

upon thee, and rejoice that they are dependent upon a merciful and prayer-hearing God. If it please thee, therefore, restore this little one to health, that it may grow up to be a comfort to them, and an instrument of good in its generation; or else receive it in thy heavenly kingdom for thy mercies' sake, in Christ Jesus our Lord.

Sanctify this affliction, O Lord, to this afflicted family; bless them, and cause the light of thy countenance to shine upon them, and, as a token of thy favor, grant deliverance to this little sufferer, for Jesus Christ's sake. Amen.

A THIRD PRAYER FOR A SICK CHILD.

O LORD, our only help in time of need, look down from heaven, we humbly beseech thee; behold, visit, and relieve this sick child, in whose behalf we now pray. Look graciously upon it, and bless the means which are used for its recovery. Lord, its life is in thine hand; may it be precious in thy sight. Spare it, good Lord; spare it, we beseech thee, and grant it a longer continuance in thy earthly kingdom, — that it may yet see much good in this life, and may become a blessing to its friends, and an instrument of good in its generation; and that all of us may have occasion, on account of its deliverance, to bless and magnify thy holy name.

We believe, O Lord, that thou knowest what is best for it, and for its friends, and that thou wilt do what is best for both. Help them, therefore, O Lord, to bow with implicit submission to thy dispensation, and not in words only, but from their hearts to say, "Father, not our will, but thine, be done."

To thy merciful care and keeping we now commend it, beseeching thee that, whether it live or die, it may be thine. Either preserve it to be thy true and faithful servant upon earth, or take it to the blessedness of thy children in the kingdom of heaven, through the merits of our Lord and Savior Jesus Christ. All which we ask, &c.

FOR A CHILD THAT IS LIKELY TO DIE.

BLESSED be thy name, O Lord, for the assurance that not one of these little ones shall perish, and that "of such is the kingdom of heaven."

Righteous Father, who hath been pleased to try this little one with sore affliction, grant it now a happy release from the severity of this trial; let thy holy angels watch around its bed, and when its spirit quits its earthly tenement, may it be carried by them into thy heavenly kingdom.

Look graciously, O Lord, upon this family, and give them grace to be resigned to thy will. Let them not sorrow as those without hope — bearing in mind, "that those who sleep in Jesus, will God bring with him again at the last day."

Sanctify this affliction to their good, and grant that it may lead them to live more closely with thee, and to devote themselves more heartily to thy service. Give them grace to love thee supremely, to live above the world, and to be diligent in every good work, that when they shall have served thee in their generation, they may be gathered to their children, having the testimony of a good conscience in the communion of the church; in the confidence of a certain faith; in the comfort of a reasonable and religious hope; in favor with thee, our God,

and in perfect charity with the world. Grant these petitions, O Lord, for Jesus Christ's sake. Amen.

FOR A SUNDAY SCHOOL SCHOLAR, VERY SICK.

O GOD, our heavenly Father, thou who hast said by thy Son Jesus Christ our Redeemer, "Suffer little children to come unto me;" graciously regard, we implore thee, this child, here lying in pain and suffering.

May it please thee, most merciful Father, to shield it as a tender lamb of thy flock, that has been taught to love and obey thy precepts, to listen with pleasure to the instructions of thy word; whose infant voice has learned to call upon thy holy name for protection, and whose tongue has joined in the songs of thy praise. Regard it, we beseech thee, in mercy now, and soothe the suffering of its body; let the mild influence of thy countenance sweetly compose its tender spirit, that it may not fear to die. Bless and prosper with success the means employed for its recovery. And, O, if consistent with thy will, let it be restored to health, that it may grow up in the ways of virtue, truth, and righteousness, that its days may be many and useful in the promotion of the good of others, that its Christian life may be the happiness and comfort of its parents, and an example of the fruits of thy religion to the world. But if thou hast otherwise determined, take it gently and calmly from a bed of suffering, from a world of pain, sin, and sorrow, home to thyself, there to sing thy praises forever, through Jesus Christ our Lord.

And now we ask thy blessing upon its afflicted parents, (its brothers and sisters;) and may this sickness, whatever be its result, as an example of thy

chastening for good, teach them all obedience to thee, and their duty to look to thee at all times, as to a kind and indulgent parent, for comfort in affliction, for grace in temptation, and for wisdom and counsel in prosperity. Be pleased to hear and answer these our petitions, through Jesus Christ our Lord and Mediator. Amen.

FOR A SUNDAY SCHOOL SCHOLAR OF RESPONSIBLE AGE, SICK, AND ANXIOUS ABOUT THE SALVATION OF HIS SOUL.

ALMIGHTY God, who takest away the sins of all those who call upon thy holy name in sincere faith and true repentance; we bow before thee, confessing our sinfulness, yet relying upon thy willingness to forgive all our transgressions. O regard, we earnestly beseech thee, with mercy and compassion, thy young servant, now prostrate with sickness, who turns to thee with an ardent desire for the consolations of thy Spirit and blessing in this time of affliction. Awaken in his heart a deep sense of humiliation for his past transgressions, a lively gratitude for thy past favors and long forbearance, so kindly bestowed upon him. And O, assist him, by thy grace, sincerely to repent of his sins, to rely upon thy blessed promises of salvation to those who trust in thy Son, our Redeemer and Lord. Forgive him, we pray thee, the errors and follies of his life; and now that he bows before thy chastening rod, and supplicates thy mercy, smile graciously upon him, and cause him to realize that thou dost answer his prayers, and art reconciled to his favor. Sanctify this sickness to his spiritual good. Let his mind instructively dwell upon thy Word, in which he has been so repeatedly taught;

and may its glorious truths, the revelation of thy goodness and thy love, thy justice and thy mercy, thy promises to the righteous and thy penalties to the wicked, and thy plan of redemption and salvation from sin freely offered to all, be deeply impressed on his mind; and shouldest thou grant his recovery, for which we humbly and earnestly pray, may all the precepts of thy Word, treasured in his heart, be the guide of his future life, that he may glorify thee, O Lord, in all his ways, and be an example and a blessing to his generation. But if thou hast otherwise determined, O, for the sake of thy Son, who died for his sins, we implore thee to prepare him for death; to purify his soul from every vestige of sin, that, adorned with the spotless robes of thy redeeming love, it may leave this sinful world rejoicing in thy salvation, prepared for thy holy courts, where, with the redeemed who have gone before it, it may glorify thee, the Father, Son, and Holy Spirit, forever and ever. Amen.

FOR A SUNDAY SCHOOL SCHOLAR, SICK AND PENITENT.

MOST merciful Father, we bow before thee at this time, humbly, but earnestly, to supplicate thy pardoning mercy in behalf of this sick child, who is sincerely sorry for his past sins, and now desires pardon and forgiveness. Gracious God, inasmuch as thou hast been pleased, of thy great goodness, so to sanctify this visitation of thy providence to his good, by making him sensible of his sinfulness and penitent for his transgressions, O, continue thy work of reformation in his heart, we beseech thee; wash away all the stains of sin from his youthful spirit, and so entirely purify and ren-

ovate his disposition and affections, that he may love thee supremely, and become an humble and docile lamb of thy flock, — ever ready to listen to thy voice, and to be obedient to thy will. Let thy glorious attributes — thy goodness, thy mercy, thy righteousness, thy power, and thy boundless love to thy children, of which he has been repeatedly instructed in thy Word — be so deeply impressed upon his heart, that shouldest thou spare his life, for which we earnestly pray, the graces of thy holy religion may then increase with his years, and in due time ripen and bring forth abundant fruit to thy honor and glory, and the salvation of his soul. Regard with thy tenderest mercy, we pray thee, the sufferings of his body; proportion thy grace to his necessities, and sanctify his affliction still more to his good. And O, gracious Father, should it be thy will that this sickness should result in death, be pleased, we beseech thee, to prepare his spirit for thy presence, and when it leaves his body, may thy holy angels gently convey it to the arms of his Savior, there to rejoice and be happy forever. For thy Son, our Redeemer's sake, O Lord, we pray thee to grant all these our petitions. Amen.

FOR A SUNDAY SCHOOL SCHOLAR OF RESPONSIBLE AGE, SICK UNTO DEATH, AND WITHOUT HOPE IN CHRIST.

O LORD, our God, aid us by thy Spirit, that we may look to thee in confidence while we offer our petitions in behalf of this youth before thee. We believe that thou hast heard and answered the prayers of thy children in times of affliction, and in the last hours of life hast bestowed thy pardoning mercy, even upon malefactors. We therefore

humbly ask thy mercy for this youth. Cause him to realize that he has sinned against thee, his Benefactor; give him grace that he may sincerely repent and earnestly entreat thy forgiveness. O, through the blood of the atonement, pardon his transgressions, wash away all the stains of sin from his soul, ere these last hours of his probation be ended forever. Mitigate, we pray thee, the sufferings of his body, and as its strength yields to the wasting power of disease, destroying all hope of his recovery, O, may his soul yield to the gentle influences of thy Holy Spirit, that he may be strong in faith, strong in the Christian's hope, strong in the triumph of thy salvation, even in the hour of weakness and death. May the manifestations of thy Spirit, thy love, and thy pardoning grace and mercy, be such as to increase and perfect the faith and hope of his friends in the full recovery of his soul from the malady of sin, and its restoration to thy favor; and may this calamity be sanctified to their good also, increasing their faith and obedience to thee. Grant, Lord, that he may be so prepared for death, — so resigned to thy will, that, when the trying moment shall come, the silver cord may be gently loosed, that his spirit may depart in peace, be borne to thy presence, and there welcomed to the joys of its Lord and Savior, and be happy forever. Be pleased to grant these our petitions, for the Redeemer's sake. Amen.

FOR A SUNDAY SCHOOL TEACHER IN SICKNESS AND PAIN.

O MOST holy, blessed, and glorious Trinity, — Father, Son, and Holy Ghost, — Eternal Three in One! we bow before thy divine Majesty in great

humility for our sins. in adoration of thy glorious attributes and perfections, and in meek submission to thy will. And we beseech thee. O God, to regard us. thy unworthy servants, with much mercy and compassion while we now implore thy gracious favor and assistance in behalf of thy young servant, here languishing upon a bed of pain and sickness.

O Lord. soothe the sufferings of his body, we pray thee, and by thy grace comfort and resign his spirit to thy chastening hand. Dispose him to look to thee as to an indulgent parent, for mercy, for consolation. and for thy blessing in this time of need. O, strengthen his faith in thee, increase the fervor of his prayers. and grant unto him the glowing influences of thy Spirit in his heart, as an assurance that thou hast remitted his sins, that he is born of the Spirit. and is an heir of heaven. And though he is now deprived of the blessings of health, of the enjoyments of society, of the sacred sanctuary privileges of thy holy Sabbath, and of engaging in his accustomed duties of instructing the young in the truths of thy blessed Word, in which his heart delighted; though deprived of all these. may his soul not repine, nor his heart murmur against thy visitation, but may he realize that he is not deserted of thee, that thou art with him still, to cheer and sustain his spirit in this trial of his faith. O, fill his soul with thy love, and enliven his mind with the glory of thy presence; elevate his affections, and cause this sickness to wean his heart from the vanities and fleeting enjoyments of the world. and more forcibly to teach him that there is nothing sure and reliable but heaven; nothing abiding to the soul but thy love; and grant unto him, we pray thee, these for his comfort, and as an earnest of eternal happiness in thy kingdom.

Direct and bless with efficacy, O God, we beseech thee, the means employed for his recovery, that it may please thee speedily to restore him to health, to the society of his friends, and to the field of his labors, that his days may be many and useful, that he may lead a life of Christian piety, walking in the ways of wisdom, charity, and love; and that at last, his life ended, he may be received into the mansions of the Savior, and crowned as a faithful steward of his Master and Lord. All which we ask through Jesus Christ our Redeemer. Amen.

FOR A FAMILY SUDDENLY BEREAVED OF A CHILD BY ACCIDENT.

O ALMIGHTY God, who alone hast the power and the right to give and to take away; we bow before thee at this time to invoke the consolations of thy Holy Spirit in behalf of this deeply-afflicted family. Thou, and thou only, O God, canst comfort and support them under this sore bereavement —a bereavement as deep and solemn as unexpected. O, then, impart unto them, we earnestly beseech thee, such a measure of thy grace as will be sufficient for them. Without this, the tender and endearing ties of parental love, so suddenly severed, cannot be bound up. Lord, in thy wisdom and in thy love, thou hast seen fit to remove from their loved embrace forever the child of their fondest affections, and this without the customary warning monitions of disease. And yet they know, O merciful and gracious Father, that thou hast taken it to thyself in that happier home, where its angel spirit is loved with more than human affection, and where it is happy in the embrace of that Savior's arms, who said, "Suffer little children to

come unto me. and forbid them not." In this assurance may they now be resigned to thy blessed will, and like the afflicted saints of old, be disposed to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And, O merciful Father, may this affliction be sanctified to their spiritual and eternal benefit. May it forcibly impress their minds with the uncertainty of life, and the all-important necessity of at all times living prepared for thy coming. Sustain them by thy grace through this and all the other trials that await them in this world, and dispose them to devote themselves heartily to thy service, and to live in a manner answerable to their Christian obligations, that so, having served thee faithfully in their generation, they may finally be privileged to join their little one again in glory. All which we humbly ask for Jesus Christ's sake. Amen.

FOR A FAMILY, OF WHICH TWO OR MORE ARE SICK WITH A CONTAGIOUS DISEASE.

O ALMIGHTY God, the high and mighty Ruler of the universe, we bless and adore thy holy name, that thy ways are not our ways; for we know that thou judgest the world in righteousness, and that all thy doings, though to us often dark and mysterious, are conceived in infinite wisdom and executed in mercy, designed for the spiritual elevation and eternal good of thy children. Look graciously, we beseech thee, O Lord, upon this family, on whom thy afflicting hand has so suddenly and heavily fallen, and so enlighten them with thy grace, that they may perceive and feel that thou doest all things well; that thou hast chastened to correct, and that thou dost scourge the body

only to purify the soul. May they realize that thou art the source of all the blessings of life, of health and happiness, and that for the enjoyment of these, they are daily dependent upon thy boundless mercy and love. And now cause them, O Lord, all to look to thee in prayer, penitence, and faith, for assistance and consolation in this their time of need. O, may it please thee to stay the progress of disease in their midst, — to protect the other members of this family from its contagion. And as for those who are now suffering under its ravaging power, we pray thee, O God, speedily to mitigate their pains, and to bless with success the means used for their recovery, that, being restored again to health, they may bless and praise thy holy name for thy goodness, and glorify thee, their Deliverer. But above all, we entreat thee, heavenly Father, to pardon and forgive their sins, to heal their souls, and to create in them clean hearts — hearts that shall glow with Christian purity and love, and be fit temples for the indwelling of thy blessed Spirit. Kindly bestow thy grace upon them, that they may not murmur or repine under this trying dispensation of thy providence. And shouldest thou in thy wisdom see fit soon to remove them from this world, O, prepare them for the solemn hour of departure; sustain them by thy grace, that they may welcome the grave as the door of heaven, and take them to thyself, there to sing thy praises in happiness forever. All which we ask through the merits of the atoning blood of our blessed Lord and Redeemer. Amen.

A PRAYER WITH A FAMILY.

O LORD God, the God of all the families of the earth, who hast privileged us to draw nigh to thee at all times and in all places, we bow down before thee at this time, to offer unto thee our prayers and praises.

Thy gracious promise is, that where two or three are gathered together in thy name, thou wilt be in the midst of them. Fulfil now, we pray thee, this thy promise in regard to us. Be now in the midst of us, to hear and answer us.

Accept, we pray thee, O Lord, our grateful thanks for all the blessings we enjoy at thy hand. We bless thee for our creation and preservation, for our food and raiment, our private and public blessings, the means of grace, and the hope of glory. And we pray thee to give us such a sense of thy mercies that our hearts at all times may be unfeignedly thankful, and that we may show forth our gratitude, not only with our lips, but in our lives, by an humble, holy, and obedient walking before thee all our days, through Jesus Christ our Lord.

May it please thee, O Lord, to continue to us the exercise of thy providential care and goodness. Grant unto us, we pray thee, all things needful, both for our souls and bodies. Be merciful to us, and forgive us all our sins. Fill us with thy heavenly grace and benediction, that we may truly love, serve, and please thee, and evermore rejoice in thy holy comfort. Keep us safe under thy almighty protection, and especially from all sin and wickedness. And help us, O Lord, to see thy hand, and to own thy providence in all our concerns, and with great thankfulness of heart to trace up every

stream of earthly comfort to thee, the Fountain of eternal love.

Prepare us all, we pray thee, for the world to come. Create in us those holy and heavenly desires and dispositions which will fit us for the society and enjoyment of thy holy angels, and of the spirits of the just made perfect. Amen.

We further pray thee to bless all our relations and friends, thy church, this country, and the world at large. Have mercy especially on all who are in pain, sickness, or any other adversity. Do thou lighten their troubles, and support them with thy heavenly grace.

Finally, we pray thee to bless this family. Bless them with every good thing, spiritual and temporal. Especially bless them in their souls. May they all be savingly interested in the blood of Jesus. May they all be rich in faith, and heirs of thy kingdom. May their habitation be the abode of peace, of happiness, and of love. May it always be a house of prayer; and from its domestic altar may the incense of prayer and praise daily ascend with pleasing acceptance in thy sight, O thou Hearer of prayer.

And may it please thee to bless their children also. May they have grace to remember thee their Creator in the days of their youth. Purify their hearts and sanctify their affections, that they may grow up in thy fear and service. And as they grow in stature, may they grow in grace and wisdom, and in favor with thee and man, and thus become ornaments of thy holy religion. Graft in their hearts the love of thy name, increase in them true religion, nourish them with all goodness, and of thy great mercy keep them in the same, that so in the end they may obtain everlasting life, through Jesus Christ our Lord. All which we ask, &c.

ANOTHER PRAYER WITH A FAMILY.

ALMIGHTY God, from whose bountiful hand all our temporal comforts and spiritual blessings proceed, while we bow in thy presence with this family to invoke thy blessing, fulfil unto us, we pray thee, thy gracious promise, that "where two or three are gathered together in thy name, thou wilt be in their midst."

Let thy Holy Spirit, O God, descend abundantly upon us, and so influence our hearts that, rejoicing in the fulness of thy love, we may renewedly, in sincerity of faith and devotedness of purpose, consecrate ourselves to thee and thy service, as the high and holy object of our adoration, in obedience to whose ways we shall delight to walk forevermore.

We thank thee, heavenly Father, for thy redeeming grace so mercifully extended unto us, and we pray thee to prepare our hearts for its reception in the abundance of its fulness. Pardon all our past transgressions, and forgive us that we have not been more dutiful and grateful than we have, for the manifold blessings we have enjoyed at thy hand. O Lord, how great is the sum of them! We cannot reckon them. Accept, we beseech thee, our grateful thanks and acknowledgments.

Let thy blessing, O Lord, descend upon all the members of this family. Bless them with every good thing, spiritual and temporal. Especially we pray thee to impart unto them individually that grace which they respectively need, that they may be happy in thy service, and in the blessed influences of thy Holy Spirit. Join all their hearts together in the union of love and holiness, that

they may exemplify the beauty and purity of the religion of their Savior, by dwelling together in peace, harmony, and affection, and thus manifest that they are thy true disciples. May they properly appreciate, too, and duly improve, the great civil and religious advantages they enjoy; seeing that "the lines have fallen unto them in pleasant places," and that they live in a land of civil and religious freedom, on which the Sun of Righteousness doth brightly shine, and that abounds with the multiplified manifestations of thy love and favor. O, may they all have grace to manifest their gratitude for these and every other blessing they enjoy, by lives of humble and holy obedience to thy blessed will; and when their days are numbered upon earth, may they be received by thee in thy heavenly kingdom as good and faithful servants, there to be reunited in those endearing bonds which death had sundered, and to enjoy the beatific vision of thy presence forever and ever. Grant all these petitions, O Father, for Jesus Christ's sake. Amen.

FOR A SUNDAY SCHOOL SCHOLAR, SICK AND IN GREAT PAIN.

O THOU who temperest the wind to the shorn lamb, and who dost regard the young raven's cry, hear thou our prayers, we earnestly implore thee, for this little one in distress. May it please thee, in thy tender mercy, to mitigate the pains of its body, and to soothe its gentle spirit to the quietness of repose. Grant unto it refreshing sleep, that it may be endued with strength sufficient to withstand the wasting power of its disease.

And in submission to thy will, we pray thee to bless with success the means used for its recovery,

that it may be speedily relieved from all its sufferings, and restored again to health. to the joy and comfort of its parents; that its days, precious in thy sight, may be many and useful. devoted to thy service in the promotion of good works, and crowned with thy love.

But if it be thy will to take it soon from this world of sin, sickness, and sorrow, O, be pleased to prepare it for death, and for heaven; wash away all the sins of its tender years, and take it in mercy to thyself, there in happiness to praise thee, its deliverer, blessed forevermore.

Let thy blessing rest upon this family; give them each a spirit of resignation to thy will, in the issues of this present affliction. Assist them to put their trust always in thee; to love and to serve thee faithfully on earth, that they may be prepared to die in peace, and in the triumphant hope of a blessed immortality with thee and thine, through Jesus Christ our Lord, through whose merits and intercession we pray thee to grant these our petitions. Amen.

FOR A SUNDAY SCHOOL SCHOLAR IN A PROTRACTED ILLNESS, WITH SLIGHT HOPES OF RECOVERY.

O THOU God of all grace and comfort in affliction, we would bow before thee in meekness and submission to thy holy will, while we implore thy gracious assistance and blessing in behalf of this thy young servant. Long hath he been prostrated upon a bed of suffering and bodily pain, and we pray that it may please thee soon to restore him to health, and to the enjoyment of the society of his friends, and to the blessed privileges of the

means of grace, and the Sabbath school, in which his heart hath so often delighted.

We praise thee, heavenly Father, for the measure of thy grace in mercy bestowed upon him, enabling him thus long to endure his affliction without murmuring or repining. And O, may it be still further blessed and sanctified to the salvation of his soul. May his hope and his faith in Christ daily increase in strength and brightness, filling his heart with love to thee, knowing that all his sufferings here in this world are permitted for the good of his soul. And if it be thy will soon to remove him hence, O, may he depart in peace; may he enter the dark valley rejoicing in thy salvation, realizing that his sins have all been forgiven; and that in dying, he is but going home to the blessed mansions of his Redeemer, prepared for those who love their Savior, and are obedient to his holy will.

We now commend him to thy fatherly care and keeping, believing that thou wilt hear and answer his and our prayers, so far as is consistent with thy purposes, and that in the issue of this affliction thou wilt do all things well.

All which we ask through the merits and atonement of Christ our Lord and Savior. Amen.

FOR A SUNDAY SCHOOL SCHOLAR IN PAIN, WHO HAS RECENTLY MET WITH A SEVERE ACCIDENT.

O THOU whose ways are past finding out, our Preserver and Benefactor, we earnestly crave thy blessing upon this family, and especially upon this suffering child, so suddenly prostrated upon a bed of pain. We bless and praise thee, that in the time of danger thou wast near, that thine arm was

there to interpose, and that his life is still spared. May this accident deeply impress upon all our minds that we dwell in the midst of dangers; that we are shielded and upheld through thy mercy alone, and that there is no safety but in thy love and gracious care. May it teach us the all-important necessity to live daily and hourly in a state of preparation for death; that, if suddenly removed from life, we may not be cut off in our sins without hope in Christ, and with the horror and the woe of the second death before us. O, by thy grace, cause this accident, we pray thee, to be a very blessing to each member of this family; may it turn their hearts to thee in repentance for their sins, in prayer for thy abiding protection, and in gratitude for thy kindness and mercy.

Be pleased, O most merciful and gracious Father, to command thy blessing specially upon this sufferer; cause him to pray to thee for thy pardoning favor, forgive him his sins, comfort and soothe him in his affliction, spare him from the severities of pain, and, if consistent with thy designs in regard to him, restore him speedily to his former health, so blessed and improved by thy grace in his heart, that he may rejoice that he has been afflicted.

As respects this family, may it please thee, O Lord, ever to bless and guard them in mercy; lead them in the paths of duty and holiness, that they may diligently serve thee in life; and after death, saved by thy grace, through the blood of the atonement, be all permitted to assemble at thy right hand, there to praise thee, their God and their Redeemer, forever and ever. Amen.

FOR A PERSON WHO IS VERY SICK.

O ALMIGHTY God, the help of all who put their trust in thee, and the relief of the needy, hear us, we pray thee, in behalf of this thy sick servant. Look upon him, we pray thee, with thy tenderest pity and compassion, and be gracious and favorable to him according to the multitude of thy tender mercies in Christ Jesus.

In submission to thy will, we pray thee, O Lord, to abate his distemper, to ease his pains, and to bless the means that are used for his recovery. Thou only, O Lord, canst effectually remove his malady; be pleased, then, we pray thee, to do so And, Lord, lay not more upon him than thou wilt enable him to bear. Consider his weakness, and proportion thy grace to his necessities, that he may endure this sickness with patience and resignation to thy blessed will. Give him ease and comfort under his sufferings; hear his complaints, and in thy good time remove the cause of them. But, O God, should it be thy will that this sickness should be his last sickness, grant that it may be an effectual preparation for a joyful admission into thy kingdom above. Wash and cleanse his soul from all its defilements in the blood of thy dear Son. Grant unto him a true and unfeigned repentance of all his sins, and an assured interest in the blood of Jesus. And take from him, O God, the fear and sorrow of death, and let thy rod and thy staff support him in his passage through the dark valley. Grant him strength to withstand all the assaults of Satan, and the powers of darkness. Keep his senses entire, and his understanding right; may he have a lively faith, a well-grounded hope,

and an abundant charity: grant unto him an easy and comfortable departure; may holy angels take his soul to paradise, there to await with certainty his perfect consummation and bliss in thy everlasting kingdom, through Jesus Christ our Lord.

We intercede with thee, heavenly Father, for all those who are in sorrow, sickness, or any kind of trouble. Give them the consolations which thou alone canst bestow. Put in their hearts a holy trust in thee, and a sure hope in thy promises. And may those who are encompassed with infirmities, and who feel that their outward man is perishing, be strengthened with might by thy Spirit in the inner man, that so their light affliction, which is but for a moment, may work out for them a far more exceeding and eternal weight of glory. All which we ask, &c.

FOR ONE VERY ILL.

O THOU Father of mercies, and God of all comfort, who art the hope of all who put their trust in thee, look with pity, we beseech thee, upon this thy sick servant. Be very gracious unto him, and vouchsafe unto him such strength and consolation as his case requires. Consider his weariness, which calls aloud for rest, and his weakness, which greatly needs refreshment. Grant unto him, therefore, whatever thou seest needful, both for his soul and body. Endue his mind with patience under his affliction, and with resignation to thy blessed will; comfort him with a sense of thy goodness, lift upon him the light of thy countenance, and give him peace. Cause him to know the truth of thy promises, the tenderness of thy care, and the support and consolations of thy grace.

And should it be thy will, O God, that this sickness should result in death, so fit and prepare him for it, we pray thee, that he may die the death of the righteous, and his last end be peaceful and blessed. May it be the blessed instrument in thy hand for purifying his soul, and for making him meet for thy heavenly kingdom. Work in him and do for him whatever thou seest needful for his spiritual and eternal interests. And when he passes through the valley of the shadow of death, do thou, O blessed Savior, be with him. to comfort and support him. Defend him from his spiritual enemies, and cheer and sustain him in all his agonies, weaknesses, and temptations. And when he leaves this world, O God, receive him to thyself, in that blessed place where there is no more sickness or sorrow, and where tears are wiped away from all faces; where thou, O Lord, wilt be the joy of thy people, and the days of their mourning shall be ended.

We commend to thy fatherly care all the poor, the sick, the needy, and the afflicted. Make all their troubles and trials to work together for their present and eternal good, through Jesus Christ our Lord.

And when the days of their pilgrimage draw to a close, and the time of their departure is at hand, may they and we be enabled individually to say, "Lord, now let thy servant depart in peace, for mine eyes have seen thy salvation."

And in the mean time, may we be steadfast and immovable, and always abound in the work of the Lord, knowing assuredly that our labor shall not be in vain in the Lord. Grant all these, &c.

A SECOND, FOR ONE VERY ILL.

WE bow down before thee, O Lord of heaven and earth, acknowledging that we are but dust, and unworthy to speak to thee, either for ourselves or others. For Christ's sake, we pray thee to grant the petitions which we now ask.

We humbly implore thy tender compassion for this our sick friend, who desires our prayers. Gracious God, look down upon him with pity, and support him under thy afflicting hand. Work in him true repentance for all the sins he hath committed against thee, in thought, word, and deed. Give him a lively and steadfast faith in Christ Jesus; fill him with a lively hope of that immortal life which Christ hath purchased and promised to all true believers; fill him with a powerful sense of thy fatherly love and watchful care over him in the most afflicted condition. Bestow upon him thy heavenly supports and comforts, and give him patience and submission to thy holy will during this visitation of sickness.

We know, O Lord, that with thee there is nothing impossible. If thou wilt thou canst raise him up, and grant him a longer continuance in this world. May it be thy gracious pleasure to restore him to us. May it please thee to save and deliver him for thy goodness' sake, O Lord. Direct and bless the means which may be used for his recovery, and make them effectual. Command the disease to leave him. and restore him to health and usefulness. And in the mean time, help him meekly to resign himself to thy disposal, and quietly to wait for ease and comfort here, and for everlasting rest and happiness in a future state, through Jesus Christ our Lord. **Amen.**

FOR ONE DANGEROUSLY ILL.

O LORD God, who ordereth all things in heaven and earth, and with whom alone are the issues of life and death; we come unto thee as our only help in time of need, humbly to supplicate thee in behalf of this person here lying in great weakness of body under thy afflicting hand. Look graciously and favorably upon him, O Lord, and vouchsafe unto him that assistance which his case requires. We know, O Lord, that if thou wilt thou canst raise him up, and heal his infirmities. And in submission to thy will, we pray thee that thou wilt do so. Spare him, we beseech thee, heavenly Father, and grant him a longer continuance in this world. Manifest thy power and thy goodness in raising him from this bed of sickness, in prolonging his days, and in making him a monument of thy saving mercy in Christ Jesus.

But, O God, should it be thy will that this sickness should result in death, do thou so prepare him for it, that he may meet it with fortitude and firmness. May all his sins be washed away in the blood of Jesus, and may he have an assured interest in his merits. Grant that he may look upon death as a conquered enemy, and not be terrified at his approach. Do thou, O blessed Jesus, be with him, and make him to know and feel that thou art at peace with him, and that thou wilt conduct him in safety to thy kingdom of glory. And may this thought not only cheer and sustain him in whatever sufferings he may yet endure, but cause him to rejoice in the hope and prospects of eternal happiness. And in the mean time, may he so endeavor to improve the time which thou shalt yet allow him,

that he may daily become purer in thy sight, and more meet for thy presence hereafter. And when he dies, may he die supported with the consolations of the gospel, and have an abundant entrance ministered to him in thy eternal and everlasting kingdom, for the sake of Jesus Christ our Lord and Savior.

Look graciously, O Lord, upon this family, and sanctify this sickness to their good. Awakened by this visitation to a deep sense of the one thing needful, may their thoughts and hopes be raised to thee. May they not faint under thy fatherly correction, nor be weary of thy rebuke, but may they endeavor to improve the same to the salvation of their souls. Let thy Holy Spirit and thy blessing descend upon them; and do thou, O God, so lead them through this world of sin and sorrow, that finally they too may attain to everlasting happiness, through Jesus Christ our Lord. Amen.

ANOTHER FOR ONE DANGEROUSLY ILL.

O LORD, our only help in time of need, we bow down before thee in this time of sore distress, most earnestly to supplicate thy gracious aid and blessing in behalf of this our sick friend. O, look upon him, we pray thee, with thy tenderest pity and compassion, and vouchsafe unto him that relief both for his soul and body which his case requires. O Lord, take him not hence, we pray thee, but spare him, good Lord, and restore him again to health, and to the comfort and society of his friends and relatives. Gladden our hearts by granting him a longer continuance in this world, and so fill us with joy and gratitude. May he be spared to live a life of usefulness in his generation, and to promote

thy honor and glory. But whatever may be the issue of this sickness, O God, may it be abundantly sanctified to his good. Freely forgive him all his sins; cheer and comfort his soul with the consolations of thy Holy Spirit, and cause it to glow with gratitude and love for all thy mercies towards him. And O, may he triumph in that faith which feels its sins forgiven, and knows that its Redeemer liveth. May he be effectually sprinkled with the blood of the atonement, and so be made pure and spotless in thy sight, and be adorned with all holy and heavenly graces, that in the last day he may appear as a beautiful gem in the crown of his blessed Redeemer. O Lord, prepare him for whatever in thy good pleasure thou mayest see fit to order in regard to him. And should it be thy will to take him soon from this world of sorrow and trouble, grant that his mind may be meekly resigned to the dispensation. Prepare him for it, O Lord; be with him in his last agonies, and make his dying hour peaceful and easy. And when his soul quits its earthly tenement, may holy angels conduct it in triumph to the habitations of glory, there to be welcomed to thy blissful presence, and to live and reign with thee forever and ever. Amen.

FOR ONE VERY SICK, THAT HE MAY BE RESIGNED TO DIE.

O MOST gracious and merciful Father, grant, we beseech thee, that this thy sick servant may be always ready to obey thy summons, whenever thou shalt see fit to call him hence. Forgive him all his sins, and let him come to his great change without guilt and without fear. May he always be ready, in humble confidence in thy mercy, for the

hour of his departure. Enable him, O God, to regard death as a happy release from all the weaknesses and sorrows, the troubles and trials, of this mortal life. Manifest thyself unto him as thou dost not unto the world, and give him a taste of thy glory, and of those joys which thou hast prepared for the righteous hereafter. Cause him to rejoice in a sense of thy pardoning mercy here, and the promise of thy everlasting favor in the world to come. And give him an unwavering faith and a comfortable hope in the full and perfect sacrifice which was made on the cross for the atonement of sin, and grant that he may pass through the grave and gate of death to a joyful resurrection, for his merits who died and was buried, and rose again for us, thy Son Jesus Christ our Lord. Amen.

FOR A DUE PREPARATION FOR DEATH.

O ALMIGHTY God, who hath made death the necessary passage to eternal life, and who hath required that we should regard this life as but a season of preparation for the next; grant, we pray thee, unto this thy servant, that he may so profitably improve his present sickness, that, when the time of his dissolution draws nigh, he may be fully prepared for the solemn event, and, in the full confidence of a certain hope, yield up his soul into thy hand, as into the hand of a faithful Creator and most merciful Savior. Instruct and assist him in the great work of preparation for his dying hour, that he may be enabled to meet it with Christian calmness and composure, and with becoming fortitude of mind. And may he be able, with the assistance of thy Holy Spirit, so effectually to accomplish this work as to be fitted for heaven ere

he leaves this earth, and have an assured sense of thy reconciled love and favor towards him. And when the period of his dissolution draws near, may he calmly resign himself to thy will in a firm faith and well-grounded hope, with a true and sincere repentance, in favor with thee our God, and in perfect charity with the world.

And in that solemn hour, do thou, O God, comfort and support him. Be with him in his passage through the dark valley, and grant him that assistance which he may stand in need of. Support him in his last agonies, defend him from his spiritual enemies, and let nothing be able to terrify or discompose his soul. And when his spirit quits its earthly tenement, may it be received by holy angels, and conveyed in safety to the mansions of rest and peace, there to live with thee in life everlasting, through the merits and for the sake of Jesus Christ our Lord and Savior.

We commend to thy grace and protection all the sick and afflicted. May their repentance be perfect, their faith strong, their love fervent, and their hope steadfast, that so they also may at last be gathered, with all thy faithful, to the mansions of everlasting bliss. For Jesus Christ's sake, we ask all these petitions. Amen.

A PRAYER WITH ONE WHO HAS THOUGHTS OF BEING BAPTIZED.

MOST merciful Father, who, of thy tender love to mankind, didst give thine only Son to die for them, and who hast graciously assured us that thou art now willing to receive all who come unto thee, favorably regard, we pray thee, this person here present before thee, who is desirous to avail

himself of the appointed means of salvation; and who is *somewhat* disposed to receive the ordinance of baptism, but who is deterred from doing so by a deep sense of guilt and unworthiness.

Have mercy upon him, O Lord, and vouchsafe unto him such a lively sense of thy fatherly love and goodness, and of thy willingness to embrace in thine arms of mercy every sincere penitent, however unworthy he may feel, as will induce him to approach thee in confidence, and receive the ordinance to his spiritual and eternal benefit.

O Lord, let thy Holy Spirit descend upon him, and so enlighten his mind, that he may have a right perception and understanding of his privileges in relation to this matter.

Teach him, O God, that the dispensation of the gospel is a dispensation of love and mercy; that its end and design is to save sinners, those who are sensible of their sins; and that the most unworthy are freely welcome to avail themselves of the glorious privilege, upon condition simply that they repent of their sins, exercise faith in thee, and are sincerely desirous to love and serve thee. Grant that the feeling of unworthiness, instead of deterring, may rather encourage him to come to thee, — seeing that thou hast specially invited such to come — those who are burdened with the weight of their sins, and hast graciously assured us, that "*whosoever* cometh unto thee, thou wilt in *no wise* cast out."

Lord, let him no longer abstain from availing himself of his inestimable privilege; but grant that he may immediately prepare himself for this solemn act, by repenting of his sins and imploring those heavenly aids which thou hast promised to bestow on all who ask them. Hear and answer all the

prayers that he may make unto thee, and bestow upon him plentifully the enlightening and sanctifying influences of thy Holy Spirit. What he knows not, teach him, and what he knows, enable him to practise. Pardon all his past sins, and create in him a clean heart and a right spirit. Yea, increase in him, O God, the good seed of thy grace, which thou hast already sown in his heart, and grant that it may bring forth much fruit to perfection. We ask all, &c.

A PRAYER WITH ONE WHO DESIRES BAPTISM.

MOST merciful and gracious Father, who art ever ready to receive those who come unto thee in penitence and faith, look graciously upon this thy servant, who is disposed to dedicate himself to thy service in baptism, and to live to thy honor and glory. Under a deep sense of his unworthiness, he would now humbly implore the forgiveness of all his sins, and grace to enable him henceforth to live agreeably to thy word and will. Wherefore, we pray thee to grant unto him free and full forgiveness, and a lively faith in thy Son Jesus Christ. Create in him a clean heart also, and renew a right spirit within him. Pour down upon him the abundant influence of thy Holy Spirit, and so sanctify his heart and renew his mind, that he may be a worthy partaker of that holy ordinance. And when he receives the same, may he receive the promised remission of all his sins, and a saving interest in all the blessings of the covenant of grace in Christ Jesus. And humbly we beseech thee to grant, that he, being dead to sin, and living unto righteousness, and being buried with Christ in his death, may crucify the old

man, and utterly abolish the whole body of sin, so that all sinful affections may die in him, and all things belonging to the Spirit may live and grow in him.

Be thou, O Lord, a gracious Father to him, and cause him to take great delight in thee and thy service. May he find the ways of religion to be ways of pleasantness, and its paths peace. Let thy Holy Spirit be ever with him to guide and govern him in all his ways. And when he shall have served thee in his generation, may he be gathered to his fathers with the testimony of a good conscience, in the communion of the church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope, in favor with thee our God, and in perfect charity with the world. All which we ask, &c.

A PRAYER WITH A BAPTIZED PERSON, IN RELATION TO THE LORD'S SUPPER.

BLESSED Lord, who art always ready to hear the prayers of those who call upon thee, be pleased to accept the petitions which we now ask of thee; and grant that those things which we ask faithfully may be obtained effectually, through Jesus Christ our Lord.

We thank thee, O Lord, that thou hast not only given thy Son Jesus Christ to die for us, but to be our *spiritual* food and sustenance in the holy sacrament of his body and blood. May it please thee, O Lord, to prepare the heart of this person for a proper participation of the same. Grant unto him a truly penitent and contrite heart, and free and full forgiveness of all his sins. Teach him to consider the dignity of that holy mystery, and so to

search and examine his conscience, that he may come holy and clean to this sacred feast, and be received by thee as a worthy partaker thereof. And when he partakes of the sacred emblems, may he so partake of them as to derive the full benefit of this hallowed ordinance to his soul. May he dwell in Christ, and Christ in him. And may his body, which was given for him, and his blood, which was shed for him, preserve his body and soul to life everlasting.

And to all thy people grant the same blessings. May they all feel and know, that, though many, they are but one body, and all partakers of that one bread — the living and true bread, which came down from heaven. And by this sacred communion on earth, may they all be made more meet for thy heavenly mansions, and at length be privileged to sit down together with Abraham, Isaac, and Jacob in the kingdom of heaven — in that blessed place where faith shall be lost in sight, and hope in full enjoyment, and love forever fill their souls, through Jesus Christ our Savior. Amen.

FOR A DYING MAN, PAST HOPE OF RECOVERY.

O FATHER of mercies, and God of all comfort, our only help in time of need, and to whom alone belong the issues of life and death, we come unto thee in behalf of this person, whose life now appears to be fast drawing to a close. We know, O Lord, that with thee all things are possible; that thou canst bring back from the mouth of the grave and quicken the very dead; and we pray thee, if thou seest good, thou wilt thus do in regard to this person. But, O God, thy will be done Yet, should it so please thee that this sickness

shall be his last sickness, take him not from this world, we pray thee, till he is prepared for a better. Freely and fully forgive him all his sins, for Christ's sake. Grant that he may be interested in all the benefits of his salvation. Bestow upon him whatever thou seest necessary, both for his soul and body. And when his dying hour shall come, leave him not, O God, but stand by him, and guard him from all his spiritual enemies; give him strength and confidence in thee; keep his senses entire, and his understanding right; and so comfort and assist him, that he may pass through the valley of the shadow of death in peace and safety, and find it the gate of glory, and an entrance into thy everlasting kingdom.

Into thy hands, O merciful Father, we commend his soul when thou shalt see fit to call it hence. Let thy holy angels then convey it to thy presence, there to be united to the blessed company of the spirits of the just made perfect, for his sake who died and rose again, and is alive forevermore, and who has the keys of death and the grave. To thy mercy in that blessed Savior of the world we earnestly commend him, beseeching thee to be all in all to him, and infinitely better than we are worthy or able to ask for him; and let him be thine in life and death forevermore, through the all-sufficient mediation of thy dear Son, our most prevailing Advocate and Redeemer.

FOR ONE DYING.

O FATHER of mercies and God of all comfort, our only help in time of need, we come unto thee for succor in behalf of this thy sick (*or* dying) servant. As his outward man decayeth, strengthen

him, we pray thee, in the inner man. In all the pains of his body, in all the weakness of his mind, do thou, O Lord, comfort and support him. We know, O Lord, that with thee nothing is impossible, and that even yet thou canst raise him up. And we pray thee that thou wilt do so, if thou seest fit. But, forasmuch as in all appearance the time of his departure is at hand, we pray thee to do for him whatever thou seest necessary for his present and eternal good. Of thy goodness, be pleased to forgive him all his sins, (and seal his hope of glory with the refreshment of the Holy Spirit.) Thou, O Lord, hast opened the kingdom of heaven to all believers; let the everlasting gates be opened to him, (and may the angels, who rejoice in the conversion of a sinner, triumph and be exalted in his deliverance and salvation.) Take him not from this world before he is fitted to leave it. Finish all that is wanting in the work of thy grace upon his heart, and supply all his need, according to thy riches in glory by Christ Jesus. Be very merciful to him, O Lord, and receive his soul into thy hands when it leaves its mortal tenement. Let thy holy angels convey it to the paradise of God, and there may it be joined to the spirits of the just made perfect, and evermore rejoice with them in that happiness which thou hast in reserve for them who love and fear thee. And to the same blessed company may all of us one day come, for the sake of Jesus Christ our Lord. Amen.

O God, whose days are without end, and whose mercies cannot be numbered, make us, at all times and under all circumstances, duly sensible of the shortness and uncertainty of human life, and of the transitory nature of all earthly things. Thou hast made, as it were, our days as a span long, and our

age is even as nothing in respect to thee; and verily, every man living is altogether vanity. So teach us to number our days, that we may apply our hearts to wisdom. Guide and direct us by thy powerful hand as we pass through this vale of misery, that so we may serve thee in righteousness and holiness all the days of our life; that when our probation shall be brought to a close, we may be gathered in peace to our fathers, having the testimony of a good conscience, the witness of thy Spirit that we are thy children, in the communion of the saints, in the confidence of a living faith, in the comfort of a reasonable, religious hope, in favor with thee our God, and in perfect charity with the world. All which we ask for the sake of Jesus Christ our Lord. Amen.

FOR ONE PAST HOPE OF RECOVERY.

O THOU help of Israel, and the Savior thereof; in the time of trouble, when all other hope or help fails, to thee we come for succor and consolation in this our time of need. Look graciously, we pray thee, upon this thy dying servant; and support, comfort, and assist him in this his extremity. Stand by him, we pray thee, and shield him from his spiritual enemies. Vouchsafe unto him whatever thou seest needful, both for his soul and body. Pardon all his sins, and prepare him to appear with comfort and rejoicing in thy blessed presence. O, make his departure easy, and full of peace and hope; carry him safely through the dark passage upon which he is entering, and let him find it the gate of glory, and an access into the everlasting kingdom and joy of the Lord. Be merciful unto him, O Lord, we pray thee, and when he is

numbered among the dead, let him also be numbered among the blessed of the Lord, for his sake who died for sinners, and rose again, Jesus Christ our Lord. Amen.

FOR A DYING PERSON.

O HOLY and most merciful Savior, who by thy death hath overcome death, and by thy passion taken away its sting, and made the grave the gate of everlasting life, have mercy upon this thy servant, whose life appears to be drawing to a close. Mercifully forgive him all his sins, and make him to know and feel that thou art perfectly at peace with him, and that thou wilt receive him into thy heavenly kingdom. Lift upon him, O Lord, the light of thy countenance, and cheer his heart with the tokens of thy love and favor. And may thy holy angels, we pray thee, watch around his dying bed, and defend him from his spiritual enemies. Yea, do thou thyself, O God, strengthen and support him in all his agonies, and carry him safely through his last illness. O God, let not his faith falter, nor his hope fail, nor his soul be affrighted; but do thou preserve, guard, and keep him. And when his soul quits his body, may it be conveyed by thy holy angels in safety to the mansions of rest and peace, there to live with thee in life everlasting. All which we ask, &c.

The following may be used with some of the preceding Prayers, when there appears but little hope of recovery.

O LORD God, we beseech thee to succor this thy sick servant, now languishing under great weakness of body. For Jesus Christ's sake, pardon all his sins, perfect his repentance, and grant that he

may come to his great change without guilt and without terror. Be very merciful to him, and grant him whatever thou seest needful, both for his soul and body. Hear his prayers, and the prayers of all his friends for him; support him in his dying agonies, strengthen him in his weaknesses, deliver him from his spiritual adversaries, and grant him all that he needs in this his last sickness. O, let not his faith waver, nor his hope fail; but may he die in peace, rest in hope, and have his portion with patriarchs and prophets, with apostles and martyrs, and with all thy holy saints, in the bosom of felicity, and in thy kingdom forever. Amen.

The following may be added either separately or entire.

LORD, his heart and his strength faileth; be thou the strength of his heart, and his portion forever.

Grant, Lord, that he may depart in peace; that he may see thy salvation, and that death may be swallowed up in victory. Lord Jesus, receive his spirit into thy kingdom; this day, — if it be thy will that it be released, — this day may he be with thee in paradise.

Into thy hand, O merciful Savior, we commend his departing spirit. May angels carry it into thy heavenly presence, there to be joined to the general assembly of the just made perfect; and to the same blessed company may all of us one day come, for thy mercies' sake, O Lord God.

MAY God the Father who hath created thee, God the Son who hath redeemed thee, God the Holy Ghost who hath sanctified thee, be now thy defence, assist thee in this thy last trial, and take thee to everlasting life.

The following can be added to some other Prayer, for one who is very sick.

FINALLY, we pray thee, O Lord, to prepare him for the hour of his departure. Let the blood of Jesus wash away all his sins, and thy grace comfort and support his soul. Let thy mercy pardon and save him. Let the merits of his Savior answer for his iniquities, and his righteousness cover all his sins. Enable him to realize the truth of thy promises; fill him with the consolations of the gospel; enliven his hope, and increase his charity. And the more the outward man decayeth, and the world fadeth from his sight, strengthen him so much the more continually in the inner man. And grant, O God, that he may be ready for his departure, whenever thou seest fit; may he look upon the grave as the gate of immortality, and the introduction to that holy, happy, unchangeable state, where in thy presence is fulness of joy, and where at thy right hand are pleasures forevermore. Amen.

PRAYER TO BE USED AFTER THE DEPARTURE OF THE SOUL.

O ALMIGHTY and everlasting God, seeing that it hath pleased thee to take this thy servant out of the miseries of this sinful world, unto thy heavenly kingdom, let thy name, O Lord, be blessed, both now and evermore. Make us, we pray thee, who remain, mindful of our mortality, that we may walk before thee in righteousness and holiness all the days of our life; that when the time of our departure shall come, we may rest in thee, as our hope is this thy servant doth; and that with him, and all others departed in the truth of thy holy name, we may rejoice together in thy everlasting and glorious kingdom, through Jesus Christ our Lord. Amen.

A PRAYER FOR THE FAMILY OF THE DECEASED.

O MERCIFUL God and heavenly Father, who hast taught us in thy holy Word, that thou dost not willingly afflict or grieve the children of men, look down with pity, we beseech thee, upon the sorrows of this afflicted family. In thy wisdom thou hast seen fit to visit them with trouble, and to bring distress upon them. Remember them, O Lord, in mercy; sanctify thy fatherly correction to them; endue their souls with patience under their affliction, and with resignation to thy blessed will; comfort them with a sense of thy goodness; lift upon them the light of thy countenance, and give them peace, through Jesus Christ our Lord. Amen.

ANOTHER PRAYER FOR THE FAMILY OF THE DECEASED.

TO thee, O God of all mercy and consolation, we commend this afflicted family. Thou art a Father of the fatherless, and pleadest the cause of the widow. O, provide for and defend them; leave them not, nor forsake them, O Lord God of our salvation. Enable them evermore to love and serve thee, and to put their whole trust and confidence in thy mercy. Keep them from the pollutions of the world, by which they would forfeit thy favor. Keep them in thy fear; preserve them from all the evils and temptations of this life; and bring them at last to the joys and blessedness of that which is to come, for the sake of thy beloved Son, Jesus Christ our Lord. Amen.

ON THE DEATH OF A FRIEND.

ALMIGHTY and most merciful God, help us now by thy grace to bear the loss of our friend, whom thou hast now taken from us, with patience and resignation, and to make a right use of the affliction which thy fatherly hand has laid upon us. Thou hast given, and thou hast taken away; blessed be thy holy name. May we not sorrow as those without hope; seeing that thou hast taught us in thy Word, that those who sleep in Jesus will God raise up in glory at the last day. And, O God, may the death of our friends help to keep us always mindful of our own mortality. May we have grace so to apply our hearts to wisdom here, that we may hereafter, by thy mercy, be received into that everlasting kingdom, where all tears shall forever be wiped away from every face, and where the days of our mourning shall be ended. All which, &c.

AFTER THE DEATH OF A FRIEND OR RELATIVE.

FATHER of mercies and God of all comfort, out of the depths of grief and trouble we lift up our souls to thee. Thou hast taken from us one in whom we were comforted, and to whom we were bound by the most affectionate ties. While we sorrow at the painful separation, O grant that no repining thought may arise in our minds, and no complaining word escape from our lips. May we make a wise improvement of thy dealings, and be persuaded to lay up the treasure of our affections in heaven, where there shall be no decay, nor sickness, nor death, nor sin to invade, and no sorrow to molest. Give us, at this time, the consolations of religion.

Thou hast, in thine infinite wisdom, taken what thy love at first bestowed; and now, with Christian submission, may we be able to say. "Thy name be blessed, and thy will be done." "In the midst of life we are in death." O Lord, prepare us for the great change of worlds; and may the lamp of religion be within us, trimmed and burning, and may we be ready whenever our summons may come.

Bind more closely together the surviving members of this family, (or the surviving friends,) and may we do more than we have done to prepare each other for the duties of life, and for the day of judgment. All which we ask, &c.

The following may be added.

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, we adore thy majesty, and humbly submit to thy will in all the dispensations of thy providence. We magnify thy mercy, that it hath pleased thee to give a happy deliverance to this our friend, out of the troubles and miseries of this sinful world. Thy counsels are secret, and thy wisdom is infinite; with the same hand thou hast crowned him and smitten us. Thou hast taken him into the regions of felicity, and placed him among the saints and angels, and left us to mourn for our sins and thy displeasure. Lord, turn thy chastisements, we pray thee, into the means of our spiritual improvement. And we humbly beseech thee, O Lord, to unite our supplications with the earnest desires of those holy souls who pray, and wait, and long for thy second coming. Accomplish thou the numbers of thy elect, and fill up the mansions of heaven, which are prepared for all those who love the coming of the Lord Jesus, that we, with all others departed

this life in the true faith of thy holy name, may have our perfect consummation and bliss in thy everlasting kingdom, through Jesus Christ our Lord.

ANOTHER, THAT MAY BE SAID AFTER THE DEATH OF A PERSON.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the first fruits of the resurrection from the dead, and who, by entering into glory, hath opened the kingdom of heaven to all believers; we humbly pray thee to raise us from the death of sin to the life of righteousness, that, being partakers of the death of Christ, and followers of his holy life, we may be partakers of his Spirit, and of his glorious promises; and that, when we shall depart this life, we may rest in him, as our hope is that this our brother doth. O, suffer us not for any temptation of the world, or any snares of the devil, or any pains of death, to fall from thee. Lord, let thy Holy Spirit enable us with his grace to fight a good fight with perseverance, to finish our course with holiness, and to keep the faith with constancy to the end; that at the day of judgment we may stand at the right hand of thy throne, and hear the joyful sentence, "Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world." Grant these petitions, &c.

AFTER THE DEATH OF A NEIGHBOR.

ALMIGHTY and everlasting God, in whose sight a thousand years are but as yesterday, and as a watch in the night, be thou the support of thy

servants, who are now mourning the loss of a relative and friend. Sanctify, we beseech thee, this visitation of thy providence. May they experience the consolations which religion affords. By the frequent instances of mortality around us, may we learn to consider *our* end, and the measure of our days what it is, that we may know how frail we are. Neighbor after neighbor art thou calling away; and house after house hath witnessed the footsteps of death. Merciful God, give us grace to follow the good examples of those who have departed this life in thy faith and fear, that at length we may with them be partakers of thy heavenly kingdom. Amen.

AFTER THE DEATH OF A CHILD, OR ON OCCASION OF A FUNERAL.

O ETERNAL God, our only help in time of need, we now come unto thee for comfort and support under this afflictive dispensation of thy providence. In thy wisdom thou hast seen fit to take from us the beloved object of our hearts. Thou hast destroyed our cherished hopes, and filled our hearts with mourning. But, O Lord, we would not murmur; we would endeavor to submit with holy resignation to thy righteous appointment. Help us to be thus resigned. Console our sorrows, we pray thee, and proportion thy grace to our necessities. And as the ties which bind us to earth are severed, may those which unite us to heaven be strengthened. Affect us, O God, with a just conviction of the vanity of human life, and the uncertainty of earthly comforts. And help us to look forward to the resurrection of the just, when those who have been separated shall meet to

part no more. We offer these prayers in the name of thy Son Jesus Christ our Lord and Savior. Amen.

ANOTHER, UPON THE DEATH OF A CHRISTIAN FRIEND.

ALMIGHTY God, with whom do live the spirits of those who are departed in the true faith of thy holy name, we humbly beseech thee, that in the loss of our friends, who have died in the Lord, we may not sorrow as those who have no hope. O, may we realize in some measure the blessedness of their change. May we find a solace and support in the comfortable assurance, that through thine only-begotten Son Jesus Christ, who has overcome death, their vile bodies shall be changed, and be made like unto his own most glorious body; that, through the grave and gate of death, they shall pass to their joyful resurrection; that they rest from their labors, and their works do follow them; that, delivered from the burden of the flesh, they have entered into the felicity of thy chosen; and that, received into paradise, they wait with the spirits of the just in joyful expectation of their perfect consummation and bliss in thy eternal and everlasting glory. Most thankfully, therefore, do we praise thee for their gracious lives and deaths here, and for the glorious crowns with which they are recompensed in thy kingdom; beseeching thee to give us grace so to follow their good examples, that we, living and dying like them, may together with them be partakers of thy heavenly kingdom, and be numbered with these thy holy ones in glory everlasting. Grant these petitions, &c. Amen.

A PRAYER FOR A FAMILY ON OCCASION OF THE DEATH OF ONE OF ITS MEMBERS.

It may be used also before the funeral.

MOST merciful Father, who hast taught us in thy Word that thou dost not willingly afflict or grieve the children of men, look with pity, we pray thee, upon the sorrows of this family, in whose behalf we now pray. Remember them, O Lord, in mercy, and comfort and relieve them according to the necessity of their case. Comfort their hearts with a sense of thy goodness, endue their souls with patience under their affliction, and with resignation to thy blessed will. In the multitude of the sorrows which they have in their hearts, let thy comforts refresh their souls. O Lord, suffer them not to sorrow as those without hope. Enable them to raise their thoughts above this troublesome world, from which thy servant is departed, to the rest and bliss of which we humbly hope he is now a partaker in the kingdom of heaven. And in the keen sense of the bereavement, and the gradual dissolution of the ties which bind them to life, let their hearts be more steadfastly fixed on that place where true joys are alone to be found, and where sorrow and sighing are done away. May they have grace to look with a holy indifference upon the pleasures and pursuits, the interests and possessions, of this world, and to place their affections supremely upon things above. And may this evil — this weight of sorrow which rests upon them — be turned to spiritual good, and make them to know and feel that all things work together for good to them who love thee.

And let it be the serious care of us all, O Lord,

to serve and please thee. Let our duty be our employment, thy law our rule, thy providence our portion, and thy Spirit our helper and guide. Give us grace to live as those who are born to die, and whose spirits must soon depart to the eternal world. Grant that the shortness of life may continually remind us of its importance, and the uncertainty of its continuance make us ever ready and prepared for its end.

(Assist us, O Lord, in what remains of the mournful duties to which we are now called. May the comforts of thy truth and the power of thy grace be with us while we now commit, with becoming solemnity, these earthly remains to the ground, looking with the eye of faith to the resurrection of the dead, and the life of the world to come.) All which we ask, &c.

One or more of the following may be used in connection with the above, as the circumstances of the case may be.

FOR THE HUSBAND OF A DECEASED WIFE.

EXTEND, we beseech thee, thy compassionate goodness to the surviving *companion* of the deceased. In this distressing sorrow may thy heavenly grace be with him, and so sanctify, O righteous God, this severe affliction, that what seems so great a *loss* may conduce to his eternal gain. With pious submission to thy unerring wisdom, may he resign this dear friend to thy superior claim; may he know and feel that the Lord gave what he taketh away; that thou art just and good in all thy ways, and that thy mercy endureth forever.

FOR THE WIFE OF A DECEASED HUSBAND.

O THOU, who art the defender of the *widows*, sustain thy servant in her sorrows, and help her in her duties. Enable her to bear this bereavement with resignation, and so to improve it to her good, as to find that even in judgment there is mercy. Let her sad state of widowhood be a state of repentance and holiness, of unfeigned piety and fervent devotion. Let her afflictions wean her from the world, and let her hope and her joy, her desires and her conversation, be in heaven.

FOR THE CHILDREN.

O THOU, who art the Father of the fatherless, look graciously upon the *children* of this bereaved family. Spare them to be the comfort and the solace of their mother, and fit and dispose her to bring them up in the nurture and admonition of the Lord. Be thou their God and their Father, and let thy providence be their protection, thy service their employment, thy angels their guards; and so keep them by thy preventing and restraining grace, that they may never fall into sin, but serve thee faithfully here in their generation, and finally be made partakers of thy heavenly kingdom.

O merciful Father, heal all the breaches of this family; preserve and increase its remaining comforts, and send down upon it the continual dew of thy blessing. Hear us, O Lord, for the sake of our Advocate and Redeemer, Jesus Christ. Amen.

A PRAYER THAT MAY BE SAID EITHER BEFORE OR AFTER A FUNERAL.

O FATHER of mercies and God of all comfort and consolation, who alone canst comfort those who are sorrowful, vouchsafe unto this family, we pray thee, the comfortable consolations of thy Holy Spirit. Help them to be resigned to this trying dispensation of thy providence, and from their hearts to say, "It is the Lord; let him do what seemeth to him good. The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

Sanctify unto them this solemn visitation of thy providence. In this instance of mortality, may they see how frail and uncertain their own condition is. May it tend to wean their minds from this world, and to elevate them to a better. May it dispose them to set their affections on things above, and not on things of the world. O, may this dispensation (or the solemnities of this day) never be forgotten by them; but may it so influence their hearts, as to induce them to seek that wisdom which will lead them to secure their interests in a better world before they are removed from this.

Blessed Jesus, thou hast said, "I am the Resurrection and the Life; he that believeth in me, though he were dead, yet shall he live." Blessed be thy name for this comfortable assurance. May this glorious discovery of the resurrection cheer and sustain their hearts, and dispose them "not to sorrow as those without hope," in the confidence that they shall again see those with whom, in this world, they lived in the bonds of tender affection and love. And in this consoling hope may they

now comfort themselves, ever remembering that those "who sleep in Jesus will God bring with him again in glory," and that these light afflictions of a moment shall work out for them a far more exceeding and eternal weight of glory. Amen.

ANOTHER. TO BE USED BEFORE A FUNERAL, OR AFTER THE DECEASE OF A PERSON.

O GOD, whose days are without end, and whose mercies cannot be numbered, make us, we pray thee, deeply sensible of the shortness and uncertainty of human life. In these daily instances of mortality, may we see how frail and uncertain our own condition is. Teach us so to number our days, that we may apply ourselves to wisdom; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord.

Sanctify to this family, O God, this afflictive dispensation of thy providence. May the lively sense of the bereavement which they have sustained lead them to cleave more closely to thee, their God. In all their troubles, may their whole trust and confidence be placed in thy mercy. Awakened by the visitation of thy providence to a deep sense of the uncertainty and vanity of human life, may they resolve to seek supremely those things which are above; to resign themselves and all their concerns to thy disposal; and in the fulness of resignation to say, with holy Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

In the instance of mortality before us, thou dost teach us, O God, that death is the end of all men. Grant us, who are living, grace to lay it to heart;

so to lay it to heart as to live above the world; to seek thy favor, to study thy will, to observe thy laws, and in all our actions to aim at thy glory, at the salvation of our souls, and the souls of our fellow-men. And when we shall be called to go the way of all the earth, may thy presence go with us, and comfort us, and lead us to a rest eternal in the heavens.

Spare us, most merciful Father, till we have truly repented of our sins. and have made our peace with thee. And, for Jesus Christ's sake, forgive us all our past sins, and quicken us unto a new and holy life; that, being partakers of the death of thy Son, we may also be partakers of his resurrection, — of perfect and endless bliss, both in body and soul, in thy heavenly kingdom. And may the good examples of all those who have departed this life in the true faith of thy holy name, and in the hope of their eternal blessedness, excite us to press with the more earnestness towards the mark for the prize of the high calling of God in Christ Jesus.

Assist us mercifully, O Lord, in these our prayers and supplications, and dispose the hearts of thy servants towards the attainment of everlasting salvation; that among all the changes and chances of this mortal life, they may ever be defended by thy most gracious and ready help, through Jesus Christ our Lord. Amen.

The Order for the Burial of the Dead.

Here is to be noted, that the Office ensuing is not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves.

The Minister, meeting the Corpse at the entrance of the Church-yard, and going before it, either into the Church or towards the Grave, shall say, or sing,—

I AM the resurrection and the life, saith the Lord: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. *St. John* xi. 25, 26.

I KNOW that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not an other. *Job* xix. 25–27.

WE brought nothing into this world, and it is certain we can carry nothing out. The Lord gave, and the Lord hath taken away; blessed be the Name of the Lord. 1 *Tim.* vi. 7; *Job* i. 21.

After they are come into the Church shall be said, or sung, the following Anthem, taken from the 39th and 90th Psalms:—

LORD, let me know my end, and the number of my days, that I may be certified how long I have to live.

Behold, thou hast made my days as it were a span long, and mine age is even as nothing in respect of thee; and verily every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope? Truly my hope is even in thee.

Deliver me from all mine offences; and make me not a rebuke unto the foolish.

When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment: every man therefore is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling; hold not thy peace at my tears;

For I am a stranger with thee, and a sojourner, as all my fathers were.

O, spare me a little, that I may recover my strength, before I go hence, and be no more seen.

Lord, thou hast been our refuge, from one generation to another.

Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.

Thou turnest man to destruction; again thou sayest, Come again, ye children of men.

For a thousand years in thy sight are but as yesterday; seeing that is past as a watch in the night.

As soon as thou scatterest them, they are even as a sleep, and fade away suddenly like the grass.

In the morning it is green, and groweth up; but in the evening it is cut down, dried up, and withered.

For we consume away in thy displeasure, and are afraid at thy wrathful indignation.

Thou hast set our misdeeds before thee, and our secret sins in the light of thy countenance.

For when thou art angry, all our days are gone: we bring our years to an end, as it were a tale that is told.

The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labor and sorrow; so soon passeth it away, and we are gone.

So teach us to number our days, that we may apply our hearts unto wisdom.

Glory be to the Father, and to the Son, and to the Holy Ghost;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then shall follow the Lesson, taken out of the fifteenth Chapter of the First Epistle of St. Paul to the Corinthians.

1 *Cor.* xv. 20.

NOW is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first-fruits; afterward they that are Christ's, at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority, and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto Him that put all things under him,

that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead? and why stand we in jeopardy every hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, I die daily. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? let us eat and drink, for to-morrow we die. Be not deceived: evil communications corrupt good manners. Awake to righteousness, and sin not; for some have not the knowledge of God. I speak this to your shame. But some man will say, How are the dead raised up? and with what body do they come? Thou fool! that which thou sowest is not quickened, except it die. And that which thou sowest, thou sowest not that body that shall be, but bare grain; it may chance of wheat, or of some other grain. But God giveth it a body as it hath pleased him, and to every seed his own body. All flesh is not the same flesh; but there is one kind of flesh of men, another flesh of beasts, another of fishes, and another of birds. There are also celestial bodies, and bodies terrestrial; but the glory of the celestial is one, and the glory of the terrestrial is another. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonor; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit,

that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.

When they come to the Grave, while the Corpse is made ready to be laid into the earth, shall be sung, or said,—

MAN, that is born of a woman, hath but a short time to live, and is full of misery. He cometh up, and is cut down, like a flower; he fleeth as it were a shadow, and never continueth in one stay.

In the midst of life we are in death: of whom may we seek for succor, but of thee, O Lord, who for our sins art justly displeased?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Savior, deliver us not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of our hearts; shut not thy merciful ears to our prayer; but spare us, Lord most holy, O God most mighty, O holy and merciful Savior, thou most worthy Judge eternal, suffer us not, at our last hour, for any pains of death, to fall from thee.

Then, while the earth shall be cast upon the Body by some standing by, the Minister shall say, —

FORASMUCH as it hath pleased Almighty God, in his wise providence, to take out of this world the soul of our deceased *brother*, we therefore commit *his* body to the ground; earth to earth, ashes to ashes, dust to dust; looking for the general resurrection in the last day, and the life of the world to come, through our Lord Jesus Christ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead; and the corruptible bodies of those who sleep in him shall be changed, and made like unto his own glorious body; according to the mighty working whereby he is able to subdue all things unto himself.

Then shall be said, or sung, —

I HEARD a voice from heaven, saying unto me, Write, From henceforth blessed are the dead who die in the Lord: even so saith the Spirit; for they rest from their labors. *Rev.* xiv. 13.

Then the Minister shall say the Lord's Prayer.

OUR Father, who art in heaven, hallowed be thy name. Thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Then the Minister shall say one or both of the following Prayers, at his discretion.

ALMIGHTY God, with whom do live the spirits of those who depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee, that we, with all those who are departed in the true faith of thy holy Name, may have our perfect consummation and bliss. both in body and soul, in thy eternal and everlasting glory, through Jesus Christ our Lord. Amen.

O MERCIFUL God, the Father of our Lord Jesus Christ, who is the resurrection and the life; in whom whosoever believeth shall live, though he die; and whosoever liveth, and believeth in him, shall not die eternally; who also hath taught us, by his holy apostle Saint Paul, not to be sorry, as men without hope, for those who sleep in him; we humbly beseech thee, O Father, to raise us from the death of sin unto the life of righteousness; that, when we shall depart this life, we may rest in him; and that, at the general resurrection in the last day,

we may be found acceptable in thy sight; and receive that blessing, which thy well-beloved Son shall then pronounce to all who love and fear thee, saying, Come, ye blessed children of my Father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O merciful Father, through Jesus Christ, our Mediator and Redeemer. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

Funeral Hymns.

From the Book of Common Prayer.

HYMN 124. C. M.

HEAR what the voice from heaven declares
To those in Christ who die;
Released from all their earthly cares,
They'll reign with him on high.

2 Then why lament departed friends,
Or shake at death's alarms?
Death's but the servant Jesus sends
To call us to his arms.

3 If sin be pardoned, we're secure;
Death hath no sting beside;
The law gave sin its strength and power,
But Christ our ransom died.

4 The graves of all his saints he blessed,
When in the grave he lay;
And rising thence, their hopes he raised
To everlasting day.

5 Then joyfully, while life we have,
To Christ, our life, we'll sing,
"Where is thy victory, O grave?
And where, O death, thy sting?"

HYMN 125. C. M.

WHEN those we love are snatched away
By death's resistless hand,
Our hearts the mournful tribute pay,
That friendship must demand.

2 While pity prompts the rising sigh,
With awful power impressed,
May this dread truth, "I, too, must die,"
Sink deep in every breast.

3 Let this vain world allure no more;
Behold the opening tomb;
It bids us use the present hour;
To-morrow death may come.

4 The voice of this instructive scene
May every heart obey;

Nor be the faithful warning vain
Which calls to watch and pray.

5 O, let us to that Savior fly
Whose arm alone can save;
Then shall our hopes ascend on high,
And triumph o'er the grave.

HYMN 126. C. M.

DEATH OF A YOUNG PERSON.

HOW short the race our friend has run,
Cut down in all his bloom:
The course but yesterday begun,
Now finished in the tomb.

2 Thou joyous youth, hence learn how soon
Thy years may end their flight:
Long, long before life's brilliant noon
May come death's gloomy night.

3 To serve thy God no longer wait;
To-day his voice regard;
To-morrow, mercy's open gate
May be forever barred.

4 And thus the Lord reveals his grace,
Thy youthful love to gain:
The soul that early seeks my face
Shall never seek in vain.

HYMN 127.

DEATH OF AN INFANT.

AS the sweet flower that scents the morn,
But withers in the rising day,
Thus lovely was this infant's dawn,
Thus swiftly fled its life away.

2 It died ere its expanding soul
Had ever burned with wrong desires,
Had ever spurned at Heaven's control,
Or ever quenched its sacred fires.

3 It died to sin, it died to cares,
But for a moment felt the rod;
O mourner, such, the Lord declares,
Such are the children of our God.

Index to Reading Matter.

PART SECOND.

The Path of Sorrow, &c..... 149
Lines to the Afflicted..... 150
Miscellaneous Selections for Reading to the Sick and Afflicted: from the Scriptures..... 151
To the Sorrowful..... 151
Invitations to the Sinner..... 152
Promises of Pardon to the Penitent..... 153
Psalms to be read before offering Prayer..... 155
A supplicatory Psalm..... 155
Another..... 156
Another..... 157
Passages of Scripture to be used on Occasion of sad Affliction, No. 1..... 158
No. 2..... 159
No. 3..... 160
No. 4..... 160
Addresses. No. 1..... 161
No. 2..... 162
No. 3..... 165
No. 4..... 167
No. 5..... 170
No. 6..... 172
Miscellaneous Reading, intended for the Comfort and Encouragement of those who are actively engaged in the Works of Charity and Benevolence.....174–180

To the dying Sunday School Teacher..... 180
Charity..... 182
Afflictions 183
Design of Afflictions..... 184
On the Duties of the Afflicted 185
Examples of Prayer under Affliction..... 186
Duty of Patience..... 187
Duty of Resignation..... 187
Examples of Resignation 188
Hope..... 188
Reliance on the divine Promises for Support..... 188
Examples of firm Reliance on God in Afflictions..... 189
Influence of Religion..... 190
Design of God in afflicting his People..... 192
Trials necessary 192
Efficacy of Prayer..... 193
Duty of Christians 195
Objects of Christian Hope 195
The dying Christian..... 196
O Death, where is thy Sting 197
The Christian's Death Bed..... 198
Why should I fear to die? 198
Sinners invited to Christ..... 199
When of the world grown tired..... 201
Benefit of Afflictions 203
Anecdote related by Mr. Whitefield..... 204
Another, in Relation to the purifying of Silver..... 205
Submission..... 206
Use of Affliction 207
Consolations of Religion..... 209
Compassion and Condescension of Christ 211
The doubting Penitent 212
Lines suggested by a sick Christian's State..... 213
Sin must be renounced..... 215
Efficacy of Christ's Merits..... 215

Christ the Light of Life 216
The Holy Spirit needed daily 216
God a God of Covenant..... 217
God's Mercy to Saints 217
Christ's Love..... 217
Antinomian Doctrines..... 218
The convinced Sinner believing in Christ 219
Christ unchangeable 220
Pardon 221
On the Comfort derived from the Bible 223
Christ our Confidence 225
Difference between the Righteous and the Wicked..... 226
Voltaire 227
Prayer 227
Holiness..... 227
Christians should be happy..... 228
Love of God to the Christian..... 228
The divine Goodness 229
Death of the Good..... [illegible]
The Land which no Mortal may know..... 231
Assurance 232
Strong Faith recommended 232
God the chief Source of Comfort 232
Safety of the Christian 233
Fear of God 233
Heaven 233
A Saint the Temple of God..... 234
The Body the only Partition between God and the Christian 234
Consequences of Vice..... 235
Influence of Christian Hope 237
Vigilance requisite 238
Efficacy of Christ's Merits..... 239
Oxenstiern 239
J. Mason 241
Salmasius 242

John Locke..... 242
James Hervey 242
Dr. Watts 244
Lines on the Death of a Child..... 245
Happy Condition of the Believer 247
Christians should rejoice..... 249
Prayer 250
Happy Deaths 251
Mrs. H—— 254
Power of Religion..... 257
Benefits of a Savior 261
"The Resurrection and the Life" 262
Death not dreaded by the Christian..... 263
Heaven opened 264
Recognition in Heaven 265
Present Enjoyment and future Prospect of the Christian. 266
Death of an aged Believer..... 268
Death the Path to Glory 269
The Dead 270
Persons seriously ill should be made acquainted with their Condition 270
Death of the Righteous..... 271
Advantages of the Christian in his dying Hour 273
Departed Friends 275
The Land of the Blest..... 276
Death of an only Son 277
The Dead in Christ..... 278
On the Loss of a Child 279
Death of an Infant..... 280
On the Loss of a Wife..... 281
Death of Friends..... 283
Happiness of Heaven..... 284
Heaven 286
Eternity..... 287
The holy City 290
Appendix..... 291

List of Hymns suitable for the Sick and Afflicted.

When gathering clouds around I view..... 160
Lord, unafflicted, undismayed 161
'Tis my happiness below..... 183
God moves in a mysterious way..... 12
When I can read my title clear 147
I would not live alway: I ask not to stay 187
Peace, troubled soul, whose plaintive moan 130
O, let triumphant faith dispel..... 141
Thus speaks the High and Holy One 207
How firm a foundation ye saints of the Lord..... 144
Jesus, Savior of my soul 143
Lo, what a cloud of witnesses 212
Who are these in bright array 201
Be still, my heart, these anxious cares 157
Vital spark of heavenly flame..... 191
When rising from the bed of death..... 192
O, where shall rest be found 196
How short the race our friend has run 126
When those we love are snatched away 125
Hear what the voice from heaven declares 124
As the sweet flower that scents the morn 127
When rising from the bed of death 192
Hark! from the tombs a mournful sound..... 189
Great God, what do I see and hear 194
Lord, with glowing heart I'd praise thee..... 150
With joy shall I behold the day..... 28
Sovereign Ruler of the skies 11
All-glorious God, what hymns of praise..... 15
O for a closer walk with God 182
How long shall earth's alluring toys..... 197

Father, whate'er of earthly bliss 156
Guide me, O thou great Jehovah 177
There is a land of pure delight..... 199
When all thy mercies, O my God 10
Prayer is the soul's sincere desire 134
The Spirit in our hearts 131
The Lord my pasture shall prepare..... 9
Rise, my soul, and stretch thy wings 145

Select Chapters for a sick Room.

HEBREWS 12.
1 PETER 1.
ROMANS 5, 6, 7, and 8.
2 CORINTHIANS 5.
1 CORINTHIANS 15.
ST. JOHN 14, 15, 16, and 17.
MATTHEW 5 and 25.
PSALMS 6, 34, 38, 102, 51, 130, 103, 116, and 145.

Part Second.

"THE PATH OF SORROW, AND THAT PATH ALONE,
LEADS TO THE LAND WHERE SORROW IS UNKNOWN;
NO TRAVELLER E'ER REACHED THAT BLEST ABODE
WHO FOUND NOT THORNS AND BRIERS IN THE ROAD."

LINES TO THE AFFLICTED.

ORIGINAL.

Say not the grave to all is gloom,
In punishment for sin though given;
For Christ hath blessed and proved the tomb
To be *the entering gate of heaven.*

God's chastenings, all, will *blessings* prove;
The pains, the fears, the pangs here given
But mark the glowing beams of love,
That flow from radiant crowns in heaven

Who suffers most, and patient proves;
Who breathes in tears the contrite prayer;
The more feels pain, still more he loves;
The *promised crown* shall *brighter* wear;—

Assured that all affliction * here
Secures a greater glory there,
Where sorrow, sigh, and grieving tear
Dim not the joy the face shall wear.

O, fear not then *the grave,—the pall;*
'Tis but *the door,—the screening veil,*
'Twixt hope and heaven, and glories all;
The promised joys that ne'er will fail.

* 2 Cor. iv. and xvii.

Miscellaneous Selections

FOR READING TO THE SICK AND AFFLICTED.

The following are from the Scriptures.

TO THE SORROWFUL.

MY son, despise not the chastening of the Lord, neither be weary of his correction; for whom the Lord loveth he correcteth, even as a father a son in whom he delighteth.

If he cause grief, yet will he have compassion, according to the multitude of his tender mercies. For he doth not willingly afflict or grieve the children of men, but doeth it only for their good. For the Lord is gracious and merciful, slow to anger and of great kindness. Like as a father pitieth his children, so the Lord pitieth them that fear him. He will not alway chide, neither will he keep his anger forever. For he knoweth our frame, and remembereth that we are but dust. A bruised reed will he not break, and smoking flax will he not quench. He dealeth not with us according to our sins, nor rewardeth us according to our iniquities; but as the heavens are higher than the earth, so great is his goodness towards them that fear him. He hath never despised nor abhorred the affliction of the afflicted, neither hath he hid his face from him; but when he cried unto him he heard. He is nigh unto all them who call upon him; to all who call upon him in truth, that those who mourn may be exalted in safety.

Call upon me, saith the Lord, in the time of trouble, and I will deliver you, and you shall glorify me. I will set the poor in safety, and be a refuge for the oppressed — a refuge in the time of trouble. When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I, the Lord, will hear them. I, the God of Israel, will not forsake them. I will bring the blind by a way that they know not; I will lead them in paths which they have not known; I will make darkness light before them, and crooked things straight. These things will I do for them, and will not forsake them. Yea, the mountains shall depart and the hills be removed, but my kindness shall not depart from them; neither shall the covenant of my peace be removed, saith the Lord, that hath mercy upon thee.

Let not your heart then be troubled, neither let it be afraid; for if he hath torn, he will heal; if he hath smitten, he will bind you up; and your light affliction which is but for a moment, shall work for you a far more exceeding and eternal weight of glory. Yea, trust in the Lord, and fear not; for the Lord Jehovah will be your strength and your song; yea, he will become your salvation. And under the shadow of his wings shall you abide in safety, till every calamity be overpassed.

INVITATIONS TO THE SINNER.

INCLINE your ear and come unto me, saith the Lord; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. I, even I, am he that blotteth out thy transgressions, and will not remember thy sins. I will blot out as a cloud thy transgres-

sions; return unto me, for I have redeemed thee. As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live; turn ye, turn ye from your wicked ways; why will ye die? Wash you, make you clean; put away the evil of your doings; cease to do evil, learn to do well. Have I any pleasure at all that the wicked should die, and that he should not turn from his ways and live? Repent ye, therefore; cast away all your transgressions; for I have no pleasure in your death. Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool. For my thoughts are not your thoughts, neither are my ways as your ways; for as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

If, therefore, the wicked will turn from all his transgressions that he hath committed, and keep my statutes, and do that which is lawful and right, he shall surely live,—he shall not die; all his transgressions that he hath committed, they shall not be mentioned to him; in the righteousness he hath done, he shall live. Because he considereth and turneth away from his transgressions that he hath committed, he shall surely live; he shall not die. Wherefore return, ye backsliding children, and I will heal your backslidings, and will make a covenant of peace with you, and it shall be an everlasting covenant.

PROMISES OF PARDON TO THE PENITENT.

IF we say that we have no sin, we deceive ourselves, and the truth is not in us; but if we confess our sins, God is faithful and just to forgive us

our sins, and to cleanse us from all unrighteousness.

Be it known unto you, therefore, that through Christ is preached unto you the forgiveness of sins. Behold the Lamb of God, that taketh away the sins of the world! he shall save his people from their sins. Surely he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed. The Lord hath laid upon him the iniquity of us all. He was made a sin-offering for us, that we might be made the righteousness of God in him.

Now, if any man sin, we have an Advocate with the Father, even Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. And in this was manifested the love of God towards us, in that he sent his only-begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Now, if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. There is, therefore, no condemnation to them who are in Christ; who walk not after the flesh, but after the Spirit. For God hath reconciled the world unto himself by Christ, — not imputing their trespasses unto them. Wherefore, unto Him that loved us, and hath washed us from our sins in his own blood, to him be glory and dominion forever and ever. Amen.

PSALMS TO BE READ BEFORE OFFERING PRAYER.

TO the Lord our God belong mercies and forgiveness, though we have rebelled against him.

Neither have we obeyed the voice of the Lord our God, to walk in his laws which he set before us.

He looketh upon men, and if any say, "I have sinned and perverted that which is right, and it profiteth me not, he will deliver his soul from going down into the pit, and his life shall see the light."

For Christ once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit;

Who is gone into heaven, and is on the right hand of God; angels, and authorities, and powers being made subject to him.

Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

For we have not an high priest that cannot be touched with a feeling of our infirmities, but was in all points tempted like as we are, yet without sin.

Let us therefore come boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need.

A SUPPLICATORY PSALM.

HEAR our crying, O God; give ear unto our prayers.

From the ends of the earth will we call upon thee, when our hearts are in heaviness.

The Lord will be a defence for the oppressed; even a refuge in due time of trouble.

And they that know thy name will put their trust in thee; for thou, Lord, hast never failed them that seek thee.

Comfort the souls of thy servants; for unto thee, O Lord, do we lift up our voice.

For thou, Lord, art good and gracious, and of great mercy unto all them that call upon thee.

Give ear, Lord, to our prayers, and ponder the voice of our humble desires.

Remember us, O Lord, according to the favor thou bearest unto thy people, and visit us with thy salvation;

That we may see the felicity of thy chosen, and rejoice in the gladness of thy people, and give thanks with thine inheritance.

The Lord delivereth the souls of his servants, and all they that put their trust in him shall not be destitute.

ANOTHER.

IN thee, O Lord, have I put my trust; let me never be put to confusion, but rid me and deliver me in thy righteousness; incline thine ear unto me and save me.

Be thou my stronghold, whereunto I may always resort; thou hast promised to help me, for thou art my house of defence and my castle.

Hear my prayers then, O Lord, and consider my desire; hearken unto me for thy truth and righteousness' sake.

And enter not into judgment with thy servant; for in thy sight shall no man living be justified.

Call to remembrance, O Lord, thy tender mercies and thy loving kindness, which have been ever of old. O, remember not the sins and offences of my youth; but according to thy mercy, think upon me, O Lord, according to thy goodness.

Help me, O God of my salvation, for the glory of thy name; let thy loving kindness and thy truth always preserve me. Cast me not away in the time of trouble; forsake me not when my strength faileth me.

Thou art my Helper and my Redeemer; make no long tarrying, O my God.

ANOTHER.

From the 39th Psalm.

LORD, let me know my end and the number of my days, that I may be certified how long I have to live.

Behold, thou hast made our days as it were a span long, and mine age is even as nothing in respect to thee; and, verily, every man living is altogether vanity.

For man walketh in a vain shadow, and disquieteth himself in vain; he heapeth up riches, and cannot tell who shall gather them.

And now, Lord, what is my hope? truly, my hope is even in thee. Deliver me from all my offences, and make me not a rebuke unto the foolish. I became dumb, and opened not my mouth, for it was thy doing. Take thy plague away from me. I am even consumed by means of thy heavy hand. When thou with rebukes dost chasten man for sin, thou makest his beauty to consume away, like as it were a moth fretting a garment; every man, therefore, is but vanity.

Hear my prayer, O Lord, and with thine ears consider my calling; hold not thy peace at my tears: for I am a stranger with thee, and a sojourner, as all my fathers were.

O, spare me a little, that I may recover my strength before I go hence, and be no more seen.

PASSAGES OF SCRIPTURE TO BE USED ON OCCASION OF SAD AFFICTION.

No. 1.

MAN that is born of woman is of few days and full of trouble. He cometh forth as a flower, and is cut down; he fleeth also as a shadow, and continueth not. His days are determined; the number of his months are with thee, Lord; thou hast appointed his bounds, that he cannot pass.

As a cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. He shall return no more to his house; neither shall his place know him any more.

I have said to corruption, "Thou art my father; and to the worm, Thou art my mother and my sister." All flesh shall perish together, and man shall turn again to dust. They shall lie down alike in the dust, and the worms shall cover them. They shall go down to the bars of the pit, and rest together in the dust.

There the wicked cease from troubling, and there the weary be at rest. There the prisoners rest together; they hear not the voice of the oppressor. The small and great are there, and the servant is free from his master.

But thy dead men shall live; together with my dead body shall they arise. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God, whom I shall see for myself, and not another.

Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors.

No. 2.

LORD, thou hast been our refuge from one generation to another. Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end. Thou turnest man to destruction; again thou sayest, Come again, ye children of men. For a thousand years in thy sight are but as yesterday; seeing that it is past as a watch in the night. As soon as thou scatterest them, they are even as a sleep, and fade away suddenly as the grass. In the morning it is green, and groweth up; in the evening it is cut down, and dried up, and withered. For we consume away in thy displeasure, and are afraid at thy wrathful indignation. Thou hast set our misdeeds before thee, and our secret sins in the light of thy countenance. For when thou art angry, all our days are gone; we bring our years to an end, as it were a tale that is told. The days of our age are threescore years and ten; and though men be so strong that they come to fourscore years, yet is their strength then but labor and sorrow; so soon passeth it away, and we are gone. But who regardeth the power of thy wrath? for even thereafter as a man feareth, so is thy displeasure. So teach us to number our days, that we may apply our hearts to wisdom.

No. 3.

SHALL we receive good at the hand of the Lord, and shall we not receive evil? The Lord gave, and the Lord hath taken away; blessed be the name of the Lord.

I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not as others which have no hope. For the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, "Death is swallowed up in victory."

O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory, through our Lord Jesus Christ.

Therefore, my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord; forasmuch as ye know that your labor is not in vain in the Lord.

No. 4.

I WOULD not have you ignorant brethren concerning them which are asleep, that ye sorrow not even as others which have not hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For the Lord himself shall descend from heaven with the voice of the archangel, and with

the trump of God, and the dead in Christ shall rise first. Then we, which are alive and remain, shall be caught up together with them in the clouds to meet the Lord in the air, and so shall we ever be with the Lord.

For the Lord Jesus Christ shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.

Wherefore, beloved, comfort yourselves with these words.

Addresses.

No. 1.

MY Friend: Laid as you now are on a sick bed, it is some consolation to know that your illness has not happened by *chance;* but that it is the appointment of God, — of a wise and good God, — and that he has ordered it for wise and salutary purposes. He takes no pleasure in afflicting any of his creatures, but, on the contrary, delights in their happiness; and were it not that they stood *in need* of discipline of the kind, he would not afflict them as he does. "God," says the apostle, "does not *willingly* afflict or grieve the children of men; but doeth it only for their good, that they may be partakers of his holiness." He treats them as a wise and kind parent treats his children, and withholds not correction from them when they stand in need of it. "Whom the Lord loveth, he correcteth; even as a father a child in whom he delighteth." His corrections are *medicinal*, and

designed for wholesome purposes. For though many are the afflictions of his children, they have nothing *penal* in them; but are merely like the fire to the gold, and pruning to the vine, and medicine to the patient, and correction to the child. By means of them he would qualify his people, not only for the more comfortable enjoyment of the present life, but for the fruition of that eternal state of happiness which he has in reserve for them hereafter. "Our light afflictions," saith the apostle, "work for us a far more exceeding and eternal weight of glory." Be resigned, therefore, to the will of God; seeing he doeth all things wisely, and that he hath promised "to make *all* things work together for our good." And be concerned to have this present sickness of your body sanctified to your *spiritual* benefit, and to derive from it that improvement which it is obviously intended to promote. By so doing, you will have reason to be thankful for it, and like the Psalmist to say, "It is good for me that I have been afflicted." (See 161st Hymn.)

No. 2.

MY Friend: Afflictive dispensations, however painful to the body and distressing to the mind, are gracious visitations designed of God to promote our spiritual benefit. They afford opportunities for solemn thought, holy meditation, serious inquiry, important reflection, and faithful self-examination. By them we are reminded of our dependence upon God; that life and health are at his disposal, and that it is an easy thing for him to bring us down to the dust of death. When rightly exercised, the mind under their influence is humbled, the heart is softened, the will brought

into submission, and a teachableness of disposition produced. They call into exercise, faith, patience, submission, prayer, and every Christian grace and virtue; and not only make us better acquainted with God and the preciousness of his promises, but also serve to make us better acquainted with ourselves, to wean us from the world and from sin, and to make us humble and holy. By them numbers have been brought to repent of their sinful conduct, and to live sober, righteous, and holy lives. Blessed is the man, says David, whom the Lord correcteth. And he himself hath left it on record, "that it was good for him that he had been afflicted." And thousands have since expressed the same sentiment. As evidences of their salutary benefit, many instances might be adduced. Three only will here be mentioned.

A young man, who had been long confined with a diseased limb, and was near his death, was attended by a friend, who requested that the wound might be uncovered. When this was done, "There," said he, "there it is, and a most precious treasure it has been to me; it saved me from the folly and vanity of youth; it made me cleave to God as my only portion, and to eternal glory as my only hope; and I think it has now brought me very near my Father's house."

When a distinguished individual lay sick, and his friends asked him how he did, he pointed to his sores and ulcers, and said, "These are God's gems and jewels, wherewith he decketh his best friends; and to me they are more precious than all the gold and silver in the world."

It is said of Dr. Watts, that from his most early infancy to his dying day, he scarcely ever knew what health was; yet we are told that he looked

upon this affliction as the greatest blessing of his life. And the reason he assigned for it was, "that being naturally of a warm temper and ambitious disposition, these visitations weaned his affections from the world, and brought every passion in subjection to the divine will."

Thus have many had reason to bless God for afflictions, as being the instruments in his hand of promoting the welfare of their immortal souls.

Be not disquieted, then, by your present affliction; but endeavor to bear it calmly and patiently, and to derive from it that spiritual improvement which it is designed to promote. Pray earnestly to God to sanctify it to your good, and to make it the means of purifying your heart, and of qualifying you for the enjoyment of his presence hereafter. Recollect, that it is in this way that he prepares his people for his presence, and that it is through much tribulation that they enter into his kingdom.

"The path of sorrow, and that path alone,
Leads to the land where sorrow is unknown;
No traveller e'er reached that blest abode
Who found not thorns and briers in the road."

Better is it to suffer a little while now, than to be left to ourselves and condemned with the world hereafter. And for your comfort bear in mind, that you shall "not be afflicted above your strength," nor any longer than God sees good for you. For though now in the furnace of affliction, the Savior is not absent from you. He sees you; and not only so, but sits by you, and tempers the flame. His wisdom will not let it be too cool. His love will not allow it to exceed the necessary degree of warmth. As soon as you are purified — as soon as

the end is accomplished for which this affliction was designed — he will then remove it; he will then take you out of the furnace. Strive, then, so to act, that you may come forth purified and refined like as gold and silver, reflecting the image of your Savior in your renewed character; and then will this your light affliction of a moment work for you an exceeding and eternal weight of glory.

"In the furnace God may prove thee,
Thence to bring thee forth more bright;
But can never cease to love thee;
Thou art precious in his sight.
God is with thee —
God, thine everlasting light."

No. 3.

MY Friend: God has now laid you upon this bed of sickness that you might be withdrawn from the bustle of the world, and have an opportunity of reflecting on your spiritual condition, and of attending to the things that concern your eternal interests. It becomes you, then, to improve this opportunity, and to derive from it the benefit it is so well calculated to effect. Ask yourself, therefore, if you are prepared for the other world, — if you are prepared to stand in the presence of your Judge. Have you faithfully endeavored to improve all the blessed privileges which God has bestowed upon you for this end? Have you made it your endeavor to live in obedience to his will, and to glorify him in all your conduct? Have you loved him with all your heart, and soul, and strength, and endeavored to please him in all things? Have you never knowingly and wilfully

committed sin? Permit conscience to speak while you endeavor to recollect all the thoughts that have occupied your mind; all the words you have uttered; all the actions you have done. Do they all correspond with the law of God? What does conscience reply to this investigation? Will it not pass sentence against you? Reflect for a moment. To whom has your youth been devoted? Was it not to the world? And where is the good you have done? where the glory you have given to God? O my friend, your conscience will urge you to confess, that you have often sinned against God by transgressing his laws. If so, then acknowledge the conviction of your conscience. Consider that you have to do with that God who can see the innermost recesses of the soul; before whom all things are naked and open, and from whom nothing can be concealed; who has heard all the sinful words you have spoken; who knows all the secret, evil desires you have cherished in your heart; who is acquainted with all the ways in which you have walked; who has observed all the actions you have done through life. Yes, my friend, confess yourself a sinner, — a poor, miserable sinner, — and let tears of sorrow accompany the grateful emotions of your heart, that God, who might have justly cut you off in your sins, has spared you till the present moment. Be thankful that now — even now — he is making overtures of mercy. Look upon this affliction as an evidence of the divine goodness, intended to secure your salvation. Humble yourself before God, and pray, with fervor and sincerity of soul. that he will show you the sinfulness of your heart, and that, in view of the same, you may be able to exercise that godly sorrow which worketh repentance unto salvation.

Pray, too, for a saving interest in the blood of Jesus, that so your sins may be pardoned and your guilt removed; that you may be clothed with his righteousness, and be reconciled to God. O, yield obedience to the influence of his Spirit, that God may accomplish his benevolent purpose with respect to you. Be astonished at the boundless *love* of God, and at the infinite compassion of your Redeemer, and behold in *that love* your only ground of hope, that God has no pleasure in your death; and in this *compassion*, that Christ has purchased grace and salvation for you. Avail yourself of your precious privilege while you have an opportunity to do so, and betake yourself to the refuge provided for you in the gospel. Delay not to do so one moment longer. Follow this advice, which is given with no other view than to promote your everlasting welfare. Then will your soul enjoy rest; yea, a peace which passeth all understanding. While you live, you will live happy; and when you die, you will depart with a comfortable hope of a blissful immortality.

No. 4.

MY Friend: As it hath pleased the Lord to call you to repentance by this present sickness, it becomes you to take this dispensation into serious consideration. I know that you do not deny that you are a sinner. I know that you are not indifferent to the voice of your conscience, while it is urging you to this acknowledgment. I know that you feel distressed in view of your sins; and that you are disposed to fly for refuge to the grace of God and the merits of Christ. But whence comes this anguish of your soul? From fear of death?

Suppose your health had been preserved; would you have thought of your sins and been sorrowful? Ah, my friend, if your present sickness and the apprehension of death be the cause of your sorrow, your repentance is not genuine. The true cause of your grief should be founded in having offended the God of love, and in having slighted Christ's precious redemption. Therefore examine the *cause* of your grief, that you be not deceived. I know that Christ and his merits are valuable in your estimation; but does the love of Jesus constrain you to hate sin, to renounce every evil practice, and to devote your life to his service? Does the grace of God teach you practically to deny all ungodliness and worldly lusts? and is it your intention to live soberly, righteously, and godly in the present world? My dear friend, answer these questions as in the presence of God. We know from sad experience that many, having escaped from their sick bed, have returned to their former habits, and walked in their sinful ways. Thus, by their conduct, they exhibited the mournful evidence that their repentance was not sincere. Now, should you deceive yourself in this matter, this deception might be to you the cause of everlasting sorrow. True repentance implies a change of heart, and a thorough reformation of life. The man who is really converted abhors all sin, and feels an ardent desire to devote himself entirely to the service of God and the promotion of the Redeemer's cause. Therefore, I again say, examine yourself impartially, that you may ascertain your sincerity before God, and the genuine character of your convictions. And rest not short of the real, substantial, and undeniable evidences of that conversion which the Savior requires; knowing that they who thus seek

God sincerely, in his own appointed way, shall find him to be, in their own experience, the God of their salvation. What God principally requires is sincerity. If the sinner is but sincere, is anxious to be converted, submits to all the known requirements of the gospel, really hates sin, and earnestly desires to be devoted to God, — with such repentance the Lord is well pleased; for he looketh at the heart.

The following will serve to illustrate the character of true conversion: —

God brought a gentleman of distinction on his sick bed, whose example had a visible and powerful influence upon the lives of many others. He had led many astray by his wicked example. His pastor found him in a state of total indifference and insensibility. Having spoken to him in a lively and affecting manner of the great duty of glorifying God, and of the numerous opportunities which the Lord had afforded him of doing good to his fellow-men, the pastor proceeded to a close examination of his heart, when he cast down his eyes, overwhelmed with shame, and cried aloud, "Lord, what an odious sinner lies here!" He then gave him some directions about what he should pray for, and particularly for a lively knowledge of his sins, and then left him. In a few hours after this, he was again sent for. Grace had now arrested him in a peculiar manner. He wrung his hands, cried aloud, denounced his whole life, sent for all those whom he had misled, spoke to them in a very affecting and impressive manner, and showed them, by his own example, that the ways of sin were uneasiness of heart, torment of soul, and rackings of conscience. How he wished he could recall every hour of his former life, that he might spend them

more properly! Having striven and wrestled a long time, God at length granted him peace; for he ardently hungered and thirsted after the righteousness of Christ. He obtained the assurance of the pardon of all his sins. A few days after, having passed through many trials, but not suffering any thing to estrange him from the grace of God in Christ Jesus, he bade adieu to the world, and entered into glory. His pastor evidently perceived that grace had discovered to him his most secret sins, and that those which formerly appeared to him very trifling caused him great uneasiness and concern.

No. 5.

MY Friend: If you have examined your past life sincerely and impartially, as in the presence of God, your own conscience will convince you of the necessity of humbling yourself before God, while you will stand self-condemned in his presence. God requires of those who would obtain an interest in his mercy to be sincere; that they may not flatter nor deceive themselves, nor endeavor to cloak their sins. Hence, like David, they will pray for an upright heart: "Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting." Thus will you be disposed to pray, if your conversion to God is sincere. In no case is deception more dangerous than in this momentous concern. In the eternal world this deception cannot be corrected. Therefore be thankful, my friend, that God has added another day to your existence, and so improve it that you may work out your salvation. Collect now your thoughts, and reflect sincerely on the

whole of your past life, and your own conscience will charge you with sins at which you will be alarmed. You will be grieved for having known the will of God, and yet not having done it. You will be grieved on account of your ingratitude to God, your kind Benefactor, for his numerous and great mercies. You will be grieved for the insensibility and security in which you have lived; for having devoted so much of your time to the world, and so little to God. And not only will you be sensibly affected on account of your sinfulness, but the grace of God will be esteemed precious to you. Yes, if truly penitent, you will earnestly seek, and truly improve it to the salvation of your soul. You will be grateful that God is still good, and merciful, and gracious; and your sick bed will be to you a most instructive school of wisdom. How sincerely, how humbly will you confess your sins to God, and with what sincerity will you seek his pardoning mercy! How sweet will those words of life be to you, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners!" O, how precious will Christ crucified, his meritorious sufferings and death, be to you! How humbly will you believe in his name! And with what anxious solicitude will you appropriate to yourself the blessings of his salvation! Yes, then will you form the sincere and unalterable determination to submit to God unconditionally, and to devote the residue of your life to his service. Are these your resolutions? and is such the character of your feelings and dispositions? If so, you have reason to thank God for his goodness to you, in sanctifying this affliction to your spiritual benefit.

No. 6.

MY Friend: The salvation offered you in the gospel is just what you stand in need of. You cannot save yourself, nor blot out your own sins, nor change your own heart, nor snatch yourself from the pit of woe, nor raise it to eternal life. But the gospel makes known to you a Savior, who has come to do all this. "Unto you is born a Savior." And how welcome should a Savior be to you! Were you in prison, how welcome would be liberty! Were you in slavery, how welcome would be a deliverer! But here is a Savior from a load of sin, and from the reign of iniquity, and from the remorse of conscience, and from the wrath of God, and from eternal punishment; a Savior, whose love flows, as it were, in streams of blood divine; and who is ever ready to extend mercy to the penitent. To the pardoned soul he gives present peace, and the love of God, and the glories of eternity.

The Savior is an *almighty* Savior. He is equal to the tasks he undertakes; he came to conquer death and Satan; to open heaven, and people it from earth; and he will do what he has undertaken to perform. He gives promises that none but a *God* can give, and will fulfil every promise. On him millions have leaned, and no one has ever failed that trusted in him. There are no sins that he cannot blot out, no hearts so hard that he cannot soften, none so unworthy that he cannot welcome them, and none so weak that he cannot help them to heaven. Are not the tidings of such a Savior *good* tidings — tidings of *great joy* to you?

Were you told of an *almighty* Savior, but had cause to doubt his *compassion* and *love*, the tidings would not be so agreeable. But this Savior *can*

have compassion. and is full of love. Go to the manger; what laid him there but love? Go to the garden of Gethsemane; what caused him to endure its agonies and bloody sweat but love? Go to Calvary; what made him bear his cross and die upon it but love? Hearken to his promises: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Him that cometh unto me I will in no wise cast out. Verily, verily, I say unto you, He that heareth my word and believeth on him that sent me, hath everlasting life; and shall not come into condemnation, but is passed from death unto life." What speak these words but love? Go to *facts* in his conduct. Behold the penitent woman, weeping at his feet. What is his language to her? Go in peace; thy sins are forgiven thee; thy faith hath saved thee. Is not this the language of love? See the widow of Canaan; she entreats his aid for her afflicted daughter; he seems to turn a deaf ear, but it is that her faith may shine more conspicuously, and at length he says, "O woman, great is thy faith; be it unto thee even as thou wilt." What spoke these words but love? O my friend, as there are no sins so vile that he cannot blot them out, so there are none so aggravated that he is unwilling to take their load away. As there are none so unworthy that he cannot help them, so there are none that he is unwilling to help. *Whosoever* cometh unto him shall not come in vain, provided he only come with the *temper* and *disposition* of the *returning prodigal.*

Yes, my friend, if, with an humble and contrite heart, you seek pardoning grace, be assured, on all that is true and solemn in the gospel, that you will not seek in vain. No sins, however great, no guilt,

however aggravated, shall prevent the penitent's salvation. "He that cometh unto me," says he, "I will in NO WISE CAST OUT." He is able to save to the uttermost all them that come unto God by him.

All the blessings of salvation you may have freely and fully. All the *fitness* required is to feel your need of him, and to be *cordially* willing to receive and serve him. You must come to him just as you are, with all your sins upon you. Imitate the conduct of the publican and the prodigal. Think of those charged with having crucified the Lord of glory, as recorded in the book of Acts. The same day which saw them broken-hearted penitents beheld them rejoicing disciples. This was the case also with the jailer. In these cases, there was no preparation requisite; but a feeling of guilt, and a willingness to embrace the Savior. And just so free, my friend, is salvation to you, and to be enjoyed in the same way; by faith in the Lord Jesus Christ — a faith which humbly relies upon him, and includes the surrender of soul and body to him.

Read the 143d Hymn, "Jesus, Savior of my soul."

Read the 130th Hymn, "Peace, troubled soul, whose," &c.

Miscellaneous.

The following, on the first several pages, are inserted for the comfort and encouragement of those who are actively engaged in the works of charity and benevolence.

BLESSED is the man that provideth for the poor and needy; the Lord will deliver him in the time of trouble.

GOD is not unrighteous, that he will forget your work and labor, that proceedeth of love; which love ye have shown for his name's sake, who have ministered to the saints, and yet do minister.

THE poor shall never cease out of the land; therefore I command thee, saith the Lord, Thou shalt open thine hand *wide* unto thy brother, to the poor and to the needy of the land. Thou shalt not harden thine heart, nor shalt thou shut thine hand from thy poor brother: but thou shalt surely give unto him in the day of his need, because that for this the Lord will *bless thee* in all thy works.

THERE is no school in which to learn the practice of virtue with such facility as in the exercise of benevolence. Those who are most truly benevolent are making the swiftest advances in "that holiness without which no man shall see the Lord;" and are rising in imitation of Him who went about doing good. Let us delight, then, to imitate his example.

Scripture is full of the high rewards to be bestowed on the good and benevolent; assuring us that they who have done good shall enter into life everlasting; not of *merit*, indeed, but of *grace*. And these rewards include peace and consolation of soul in the present life, the future vision of God, and the full enjoyment of holiness and perfect bliss. To all who have endeavored to be useful upon earth, he will say, "Well done, good and faithful servants! enter into the joy of your Lord." O the unspeakable blessedness of giving, in that day, when he will reward them all according to their works! When the righteous will find that all their virtues have vegetated, and brought forth abundant

fruit, what joy and blessedness shall take possession of their souls! But they have performed these actions with reference to the glory of God, and with a desire to please him. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them who have thus loved him."

IT is only by keeping the Savior's sufferings in view that the Christian can truly practise charity to others, or exercise self-denial to himself.

OUR opportunities to do good are our talents.

GIVE alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall *never* be turned away from thee.

IT is Christ's plan, that there should in every age and place be poor persons and poor Christians as his representatives, in order to make trial of the love and faith of his disciples, that whenever they will they may relieve them for his sake.

GRACE, like the widow's oil, increases by being charitably imparted.

WHAT we admire, and what we ought to admire, in man, is that collection of fine feelings which make a human creature social and useful. Sympathy and fellow-feeling, tenderness of heart and pity for the wretched, compassion for his neighbors, and reverence for his God; the melting eye, the soothing, silvery tone, the benevolent expression of countenance, the rapid actions of the

soul, — all penetrated with reason and religion, — these are the qualities that we admire in him. O, I love the man that must and will do good; the sympathizing Christian, who eagerly embraces every opportunity to comfort and relieve his fellow-creatures; who hastens to the bed of sickness and pain; imparts to his fellow-Christian, however humble and obscure his condition, the blessed consolations of religion, smooths his dying pillow, and does what he can to relieve the burden of his grief. Peace and blessedness to such a one. He also must one day lie on the bed of sickness and death; and then will the Lord strengthen and comfort him, and make all his bed in his sickness.

Blest is the man whose softening heart
  Feels all another's pain;
To whom the supplicating eye
  Is never raised in vain; —

Whose breast responds with generous warmth
  A stranger's woe to feel;
Who weeps in pity o'er the wound
  He wants the power to heal.

To gentle offices of love
  His feet are never slow;
He views, through mercy's melting eye,
  A brother, in a foe.

To him protection shall be shown,
  And mercy from above
Descend on those who thus fulfil
  The Christian law of love.

ALL our works of piety and charity must spring from love to God; gratitude to him for the blessings of redemption; unreserved surrender of ourselves to his service, and a disposition to delight in doing his will, and ascribing to him all the power and glory. Such good works are "spiritual sacrifices," acceptable to God through Jesus Christ. The Lord delights to honor those who thus honor him. He remembers and records their expressions of faith and love. In this world, he communes with them from his mercy seat, by answering their prayers and comforting their hearts; and he will, at the day of judgment, publish to the assembled universe, distinctly and particularly, the fruits of holiness, which, by his grace, they produced on earth, as evincing them to be the heirs of "the kingdom prepared for his people from the foundation of the world."

AT the day of judgment, it will be found that peculiar coronets have been prepared for eminent saints.

THE Christian should value this life as an opportunity of honoring God, both by living according to his will, and by doing as much good as possible to his fellow-creatures, and "especially to those who are of the household of faith."

"CHARGE them who are rich in this world, that they be ready to give and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life."

"Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy dili-

gence gladly to give of that little; for so gatherest thou for thyself a good reward in the day of necessity.

"He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. God loveth a cheerful giver."

"He that hath pity upon the poor lendeth to the Lord; and look, what he payeth out, it shall be paid him again."

THE expense incurred in making the heart of the poor and destitute to rejoice, will be a source of heartfelt joy and satisfaction to the Christian; so much so, that he will desire to be rich in good works; ready to distribute, and willing to communicate in whatever can glorify God, and do good to mankind.

IN proportion as faith and love prevail, they will triumph over the selfishness of the heart, and dispose it to be generous and kind.

"INASMUCH AS YE HAVE DONE IT UNTO ONE OF THE LEAST OF THESE, YE HAVE DONE IT UNTO ME."

It is impossible that language can express greater encouragement to self-denying, assiduous, laborious, and expensive charity to poor Christians, for the sake of our common Lord, than that which is contained in the above declaration.

As none but believers are the brethren of Christ, so *love to Christ* must be the *motive* of the liberality and kindness here spoken of.

IF we would possess a good hope that Christ will address us as "the blessed of his Father," and

invite us to sit at his right hand, we must now recognize our Savior as disguised under the mean attire of his beloved disciples and brethren upon earth. When we see a believer hungry, thirsty, a stranger, or in want of proper clothing, we should imagine that our Savior himself stands before us; requires us to own our relation to him, and calls upon us to give him food, or raiment, or to provide him a lodging; we should ask ourselves whether we can feel in our hearts to drive him from our door. And when we hear of pious persons being sick, or in prison, and wanting advice, attendance, or other relief, we should suppose that Jesus was in these circumstances, and sends to us by name to come and minister to him. Let us, then, renounce our own ease, interest, convenience, and indulgence, and abound in this work of faith and labor of love; and should we ever be mistaken in the character of those for whom we thus deny ourselves, from love to Christ, he will certainly accept and recompense our services. Those actions which the believer thought nothing of at the time, and soon entirely forgot, as well as those which were concealed from men, will all be brought to light, and graciously recompensed; not a crust of bread, or a cup of water, given for his sake to a poor brother, will pass unnoticed.

TO THE DYING SUNDAY SCHOOL TEACHER.

ORIGINAL.

FAITHFUL, loving, patient teacher,
Glorious death is thine to die;
Hear the voice of thy dear Savior,
Speaking from his throne on high:—

"Weeping round thy bed there standing,
Children coming unto me;
Thou shalt have them for thy jewels,
To my kingdom led by thee."

All thy pleasant labors ended,
Blessed now forevermore,
And thy works of love will follow —
Some have, praising, gone before.
Angels o'er thy bed are calling.
Hence to bear thy spirit home —
"Come, thou blessed of our Father,
To his glorious mansions come."

Dost remember little Mary,
Taught by thee to lisp her prayer,
Taught her Savior's precepts holy?
She is praising, shouting there, —
"I am happy, blessed teacher,
Hail the truths thou'st taught to me!
Emma, Willie, — *all* are shining
Here, and *praising God and thee.*"

"O, the grave, — the gate of glory!
Fear it not, — *we'll meet thee there;*
Shouting, singing hallelujahs,
Angels will thy spirit bear."
Called by Jesus, saints, and angels,
Happy soul, *in triumph go* —
Those behind thou leavest weeping,
Follow, — praising here below.

CHARITY.

IN the hour of keenest sorrow,
In the hour of deepest woe,
Wait not for the coming morrow;
To the *sad* and *suffering* go.
Make it thy sincerest pleasure
To administer relief;
Freely opening thy treasure,
To assuage a brother's grief.

Go and seek the *orphan*, sighing;
Seek the *widow* in her tears;
As on mercy's pinion flying,
Go dispel their darkest fears.
Seek the *stranger*, sad and weary,
Pass not on the other side;
Though the task be lone and dreary,
Heed thou not the scorn of pride.

Go, with manners unassuming,
In a meek and quiet way;
O'er the fallen ne'er presuming,
Though thy brother sadly stray.
'Tis a Savior's kind compassion.
'Tis his righteousness alone,
All unmerited salvation,
That around *thy* păth has shone.

When thy heart is warmly glowing
With the sacred love of prayer;

By thy works of kindness flowing,
Not as with a miser's care,
DUTY e'er should be thy watchword,
PITY drop the soothing tear;
Always towards the fallen cherish
SYMPATHY and LOVE SINCERE.

AFFLICTIONS are God's most effectual means to keep us from losing our way to our heavenly rest. Without this hedge of thorns on the right hand and on the left, we should scarcely keep in the way to heaven. If there be but one gap open, how ready are we to find it, and turn out of it! When we grow vain and worldly, how doth sickness and other affliction reduce us! Every Christian, as well as Luther, may call affliction one of his best schoolmasters, and with David say, "Before I was afflicted I went astray, but now have I kept thy word." Many thousand recovered sinners may cry, "O, healthful sickness! O, comfortable sorrows! O, painful losses! O, enriching poverty! O, blessed day that ever I was afflicted!" Not only the green pastures, but the *rod* and the *staff*, they comfort us. Though the rod and the staff do the main work, yet suffering so unbolts the door of the heart, the word has easier entrance.

Read the 161st Hymn, "Lord, unafflicted, undismayed."

DESIGN OF AFFLICTIONS.

1 THEY are marks of *God's love.*

God doth not willingly afflict, &c. Whom the Lord *loveth*, he correcteth. As many as I love, I rebuke and chasten. Like as a father pitieth his children, so the Lord pitieth them that fear him.

2 They are trials of *faith* and *obedience.*

Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law. Before I was afflicted I went astray, but now do I keep thy law. It is good for me that I was afflicted, that I might learn thy statutes. I know, O Lord, that thy judgments are right, and that thou in very faithfulness hast afflicted me.

He led them through the great and terrible wilderness, that he might *prove* them.

Tribulation worketh patience.

He chasteneth us, that the trial of our faith, being much more precious than gold, though it be tried with fire, might be found unto praise, and glory, and honor at the appearing of Jesus Christ.

3 They are designed to make us partakers of God's *holiness*, and to make us more fruitful.

He chasteneth us for our profit, that we may be partakers of his holiness. I am the true vine, and my Father is the husbandman. Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Behold, I have refined thee; but not with silver. I have chosen thee in the *furnace* of affliction.

4 They are designed to conform us to Christ, and to fit us for the rewards hereafter.

"If we be dead with him, we shall also live with

him, if we suffer with him, we shall also reign with him." "If children, then heirs, heirs of God and joint heirs with Christ, if so be that we suffer with him, that we may also be glorified together. For I reckon that the sufferings of the present time are not worthy to be compared with the glory which shall be revealed hereafter." For our light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory.

Blessed is the man that *endureth* temptation; for when he is tried, he shall receive a crown of life.

We must, through much tribulation, enter into the kingdom of God.

Those now before the throne of God "have come out of great tribulation."

ON THE DUTIES OF THE AFFLICTED.

1 ATTENTION and consideration.

"In the day of adversity *consider*."

Thus saith the Lord, "Consider your ways." "Hear ye the rod, and who hath appointed it."

Happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty; neither be weary of his correction, nor faint when thou art rebuked of him. Receive the law from his mouth, and lay up his words in thy heart.

2. Confession of sin. Only acknowledge thine iniquity, that thou hast transgressed against the Lord thy God.

So did David — "I have sinned greatly."

So did Jeremiah — "We have transgressed and rebelled," &c.

So did Daniel — "We have sinned and committed iniquity," &c.

3 Repentance. "O Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity."

"Return, ye backsliding children, and I will heal your backslidings."

"Return ye now every one from his evil ways, and make your ways and your doings good."

"Turn ye unto me with all your hearts; with fasting, with weeping, and with mourning."

4 Prayer. "Call upon me in the day of trouble, and I will deliver thee, and thou shalt glorify me."

"Is any among you afflicted, let him pray."

EXAMPLES OF PRAYER UNDER AFFLICTION.

1 DAVID. "In my distress, I called upon the Lord, and cried unto my God."

2 Hezekiah. "He turned his face to the wall, and prayed to the Lord."

3 Manasseh. "He humbled himself greatly before the God of his fathers, and prayed unto him, and he was entreated of him, and heard his supplications."

4 Daniel. "I set my face unto the Lord God, to seek by prayer and supplication; with fasting, and sackcloth, and ashes; and I prayed unto the Lord my God, and made my confession."

5 Paul. "For this thing [the thorn in the flesh] I besought the Lord thrice."

6 Lastly, and above all, the example of our Savior, who, when his soul was exceeding sorrowful even unto death, "offered up prayers and supplications, with strong crying and tears, unto Him who was able to save him from death, and was heard in that he feared."

DUTY OF PATIENCE.

"REST in the Lord. and wait *patiently* for him." . . . "Knowing this, that the trial of your faith worketh *patience*."

"And let patience have her perfect work; that ye may be perfect and entire, wanting nothing."

"In your *patience*, possess ye your souls." . . . "Rejoicing in hope, *patient* in tribulation, continuing instant in prayer."

"Take, my brethren, the prophets, who have spoken in the name of the Lord. for an example of suffering, affliction, and *patience*." . . . "Ye have heard of the patience of Job, and have seen the end of the Lord, that he is very pitiful and of tender mercy."

"Strengthened with all might, according to his glorious power, unto all *patience* and long-suffering with joyfulness."

"We glory in you for your patience and faith; in all your persecutions and tribulations, that ye endure."

DUTY OF RESIGNATION.

"WE have had fathers of the flesh who corrected us; shall we not be in subjection to the Father of our spirits, and live?"

"Humble yourselves under the mighty hand of God. . . . Casting all your care upon him, for he careth for you. Cast thy burden on the Lord, and he will sustain thee. He will never suffer the righteous to be moved. Commit thy way unto the Lord, and trust also in him, and he shall bring it to pass."

EXAMPLES OF RESIGNATION.

1 JOB. "Shall we receive good at the hand of the Lord, and shall we not receive evil? The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."
2 Aaron. "And Aaron held his peace."
3 Eli. "Let him do what seemeth him good."
4 David. "Behold, here I am; let him do to me as seemeth good to him."
5 "Our Lord. Thy will be done."

HOPE.

"WHY art thou cast down, O my soul? *Hope* thou in God."

"Our fathers *hoped* in thee; they trusted in thee, and thou didst deliver them."

"The Lord is my portion, saith my soul; therefore will I *hope* in him."

RELIANCE ON THE DIVINE PROMISES FOR SUPPORT.

"BE not afraid; only believe."

"They that know thy name will put their trust in thee; for thou, Lord, hast never forsaken them that seek thee. The righteous cry, and the Lord heareth and delivereth them. Many are the afflictions of the righteous; but the Lord delivereth them out of all. Cast thy burden upon the Lord, and he will sustain thee. He will never suffer the righteous to be moved. For the Lord will not cast off forever; but, though he cause grief, yet will he have compassion according to the multitude of his

tender mercies. There hath no temptation happened to you, but such as is common to man; for God is faithful, who will not suffer you to be tempted above that ye are able; but will, with the temptation, make a way to escape, that ye may be able to bear it. His grace is sufficient for you, and his strength is made perfect in weakness."

EXAMPLES OF FIRM RELIANCE ON GOD IN AFFLICTIONS.

1 JOB. "Though he *slay* me, yet will I trust in him."

"I know that my Redeemer liveth; and that," &c.

2 David. "The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid? Though a host should encamp against me, my heart shall not fear; for in the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle he shall hide me; he shall set me upon a rock."

"What time I am afraid, I will trust in thee. In God I have put my trust. I will not fear what man can do unto me. My soul, wait thou *only* upon God, for my expectation is from him. He only is my rock and my salvation; I shall not be moved. The rock of my strength and of my refuge is in God."

"Thou art my hiding-place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance."

"My flesh and my heart faileth; but God is the strength of my heart, and my portion for-

ever. Thou art my hiding-place and my shield. I hope in thy word."

"Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me. God will redeem my soul from the power of the grave; for he shall receive me."

3 The woman of Canaan. Jesus said, "O woman, great is thy faith; be it unto thee as thou wilt."

4 Bartimeus. Jesus saith unto him, "Go thy way; thy faith hath made thee whole."

Also, the following examples of faith under affliction: —

The leper.

The centurion.

The penitent Magdalen.

Habakkuk. "Although the fig tree shall not blossom, nor fruit be in the vine, &c., . . . still will I trust in thee."

INFLUENCE OF RELIGION.

RELIGION alone it is that can impart solid comfort under all circumstances of life. It is this that can make all our bed in sickness, can be our guide in health, our comfort in sorrow, our hope in death.

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

In the hour of pain and affliction, medicine and art can often, under God's blessing, do much; but the consolations of religion, and the holy and peace-

ful satisfaction arising from a well-spent life, can do more, by administering a cordial infinitely more lasting and efficacious than all other human means. Religion sheds a cheerful light even around the most distressing scenes of pain and suffering, which powerfully soothes and tranquillizes the feelings, and thus conduces much to recovery; "for a cheerful heart doeth good, like medicine."

"Sir," said the excellent Rev. Mr. Venn to Abm. Milwood, who was sadly afflicted with poverty and disease, "I have brought my children here to-day, to show them that it is possible to be happy in a state of disease, poverty, and want; and now tell them if it is so." The dying youth, with a sweet smile of benevolence and piety, replied, "O yes, sir. I would not change my state with that of the richest person upon earth, who was destitute of these views which I possess. Blessed be God! I have a good hope, through Christ, of being admitted into those blessed regions where Lazarus now dwells, having long forgotten all his sorrows and miseries."

One more instance. Said the accomplished daughter of a distinguished nobleman, "I experience a pleasure in reading the Bible which I have never felt before. And when I compare the calm and peace, which the smallest grain of faith gives to the soul, with all that the world alone can give of joy and happiness, I feel that the least in the kingdom of heaven is a hundred times more blessed than the greatest and most elevated of the men of the world." This was the language of a young lady, residing at the very centre of all that dazzles the mind, in the gayest city of Europe; whom the world, in its most alluring forms, was perpetually assailing, and seeking to captivate.

DESIGN OF GOD IN AFFLICTING HIS PEOPLE.

AS the mason, by sharp and repeated strokes of the hammer, heweth the hard stones, and striketh off here one piece, and there another, till they be fitted for the place where he will lay them in the earthly temple, even so doth our almighty Builder *hew* and *polish* us, by repeated strokes of affliction, from all manner of inequalities and blemishes, who are his costly and precious stones, that we may be smoothed and beautified for the place he shall assign us in his heavenly temple.

"I am deeply conscious," said the late Robert Hall, whose bodily sufferings were long and severe, "that I have been corrected less, yea, infinitely less, than my iniquities deserve. I hope I am more anxious to see my heavy afflictions sanctified than removed. I presume that the Lord sees that I require more hammering and hewing than almost any other stone that was ever selected for his spiritual building, and that is the reason of his thus dealing with me."

TRIALS NECESSARY.

A CHRISTIAN, for the sweet fruit he bears to God and man, is compared to the vine. Now, as the most generous vine, if it be not pruned, runs out into many superfluous stems, and grows at last weak and fruitless, so doth the best man, if he be not cut short of his desires, and pruned with afflictions. If it be painful to bleed, it is worse to wither. Let me be pruned that I may grow, rather than cut down to burn.

AFFLICTIONS are usually allotted to those saints who have been extensively useful; and this, among other reasons, because the infirmity of their nature is such, that success for the most part is not good for them; and, therefore, to restrain pride and self-complacency, and to promote the growth of inward holiness, God sees fit to visit his servants with *repeated* trials, that none may glory in his sight; but that they may be kept lowly and humble, and their graces be preserved and augmented. The most eminent saints have been visited with the most eminent trials.

"The good are better made by ill,
As odors crushed are sweeter still."

THE Christian cannot expect uninterrupted peace in this world. Trials are needful to keep him humble; and difficulties form the proper exercise and discovery of his faith, love, patience, and hope in God. The honor of God, the edification of others, the good of his own soul, all require that in this world he should have tribulation.

WE must be like God in purity before we can be in felicity.

The Christian's whole life should be a visible representation of Christ.

The only way to have spiritual enjoyment, is to be faithful and obedient to God.

EFFICACY OF PRAYER.

THE effectual fervent prayer of a righteous man availeth much; consequently the prayers of pious

persons must be exceedingly useful and advantageous.

Few, says Baxter, that are acquainted with the grace of God, are unacquainted with the efficacy of prayer. Says he, "How many times have I known the prayers of faith to save the sick, when all physicians have given them up for dead! It *has been my own case more than ten times*, when means have all failed; yet have I been relieved by the prevalency of fervent prayer."

HOW many days of health and prosperity do many have, and how few of sorrow and affliction, in comparison! Bishop Hall mentions an excellent Christian, who, being afflicted with a most painful malady, in the midst of his torments exclaimed, "O my God, how gracious hast thou been to me! Thou hast given me eighty-four years of health, and now but two years of pain. Blessed be thy name for thy mercy in forbearing with me, and for thy justice in afflicting me."

IT is a striking fact, that the most eminent Christians, whose lives have been marked by signal usefulness, have also been marked by signal trials. And these are necessary to keep them humble, and also to make them still more useful and fruitful. "Every branch," &c. (St. John xv.)

DEATH is a conquered enemy; he cannot hurt you if he find you clothed in Christ's righteousness.

NOTHING tends so much to divest death of its terrors, and the grave of its gloom, as to familiarize the mind with them; so that he who

strives the most to shun the King of Terrors is sure to see the most of his countenance.

ALL HEAVENLY HEARTS ARE CHARITABLE. Enlightened souls disperse their vivifying and cheering rays.

DUTY OF CHRISTIANS.

CHRISTIANS are required to live not only *to* Christ, but to live *like* him. We are called to be his visible representatives: every Christian is a sort of Christ, resembling him; going about doing good, strengthening the weak, comforting the afflicted, relieving the needy, bearing testimony meekly and mildly against evil, and doing good in every possible way. How happy would the world be, if all the professed followers of Christ lived after his example! Let all Christians then set about this work immediately; and this with more prayer, and therefore with more success.

OBJECTS OF CHRISTIAN HOPE.

THE perfect and everlasting happiness of heaven is the object of a righteous man's hope in death.

He hopes to drop all his sins and their attendant train of sorrows behind him, and to be perfectly holy and happy forever.

He hopes to see his God and Savior, and to spend an eternity in society with him, and in his service.

He hopes to join the company of angels, and of his fellow-saints of the human race.

He hopes to improve in knowledge, and capacity for action and enjoyment, in an endless gradation.

He hopes to see the face of God in righteousness, and to be satisfied when he awakes with his likeness.

In short, he hopes to be unspeakably happy in an endless duration.

What a glorious hope is this! This has made many a saint *welcome* death with open arms. This has made them "desirous of being with Christ, which is far better." And this has sweetly swallowed up the sensation of bodily pain. Indeed, without this, immortality would be an object of terror, and not of hope; the prospect would be insupportably dreadful. For who can bear the thought of an immortal duration spent in banishment from God and all happiness, and in the suffering of pain! But a happy immortality! what can charm us more?

Read the 187th Hymn, "I would not live alway; I ask not to stay."

THE DYING CHRISTIAN.

COME, my friends, enter into the chamber of the dying saint in the lively exercise of divine faith, and with the bright prospect of immortality full in his view. Observe the smile that sits upon his countenance; view his patience, his resignation, his peaceful serenity; hear the holy and heavenly language that drops from his lips: "I go the way of all the earth, and I *long* to be gone, to be where my Savior is. I have trusted in him for salvation; I have committed my everlasting all into his hands; I know in whom I have believed. O the heavenly peace and joy that I now find in God's sure and well-ordered covenant! It has been my support through life under many painful trials and overwhelming sorrows.

"And now, when drawing near to the eternal world, and about to bid adieu to all things here below, it is the spring of joy unspeakable and full of glory! With my Shepherd's rod and staff to support me, I can walk fearless and undismayed through the valley of the shadow of death; 'for this God is my God forever and ever, and he will be my guide unto death.' I have no righteousness of my own to plead at God's tribunal; but I thank God, who has given me faith to rely on the all-atoning efficacy of my Redeemer's blood, and the infinite merit of his perfect righteousness; so that now, through faith in his name, I can triumph and say, 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God, who giveth us the victory, through our Lord Jesus Christ.'"

Read the 124th Hymn, "Hear what the voice from heaven declares."

O DEATH, WHERE IS THY STING?

THE power of death, the last enemy, is destroyed, as it respects all who believe in Christ. Instead of being the jailer of hell and of the grave, he is now, as respects Christ's people, the porter of paradise. All he can now do is to cause them to sleep in Jesus, release their immortal spirits from the fetters which bind them to earth, and deposit their weary bodies in the tomb as a place of rest, till Christ comes at the last day to raise them incorruptible, glorious, and immortal, and reunite them to their souls in a state of perfect and never-ending felicity.

THE CHRISTIAN'S DEATH BED.

I'M dying! — this frail world will soon
Be nothing more to me,
And all I love so fondly now
These eyes will cease to see.

O, had I made my resting-place,
My hope and anchor, here,
What would my guilty feelings be, —
What — but despair and fear!

But in no vain and careless hope
I trusted, Lord, to thee;
And now my Savior bids me come
To heaven, redeemed and free.

Christ is my stay, — I cannot fear
To yield my fading breath;
That lamp will never fail to light
The shadowed vale of death.

WHY SHOULD I FEAR TO DIE?

WHY should I fear to die — why shrink
From that fast coming time?
Though guilty, yet I humbly dare
Trust in the Lord divine.

His promises can never fail;
His death the atonement gives,
And through his cleansing blood and name
The trembling sinner lives.

Then why fear death — death that will bring
The Savior still more near?
I may not doubt — my "GOD IS LOVE,"
And love can conquer fear.

SINNERS INVITED TO CHRIST.

THE Lord never heard any that *accounted* themselves worthy. All that ever had access and audience with God have been *really*, and in their *own esteem*, *unworthy*. The Lord requires not that his people should bring any worth with them, to commend their prayers to him. The want of personal worth did never hinder the Lord from answering prayers; therefore there is no reason to be discouraged for want of that which is neither necessary nor ever was present. No flesh is justified in his sight.

The more a person is sensible of his unworthiness, the more hope has he of answer and acceptance. This is so far from being an impediment to faith, that it should encourage it; for Scripture and experience tell us, it is both the Lord's gracious disposition and practice to do most for those who are, or who seem to themselves, to be most unworthy. He pronounces those blessed who are *poor* in spirit. He seeks that which is *lost*. He calls not the righteous, but *sinners*, to repentance — those deeply sensible of their sinfulness. He in-

vites *beggars*, sends out his servants to fetch them in — those who have no *money* and no *worth*. He pities those whom no eye pities, and condescends lowest to those who are lowest. Hereby is the freeness and the richness of grace made more conspicuous; infinite mercy appears more merciful.

Let not the doubting, desponding sinner then keep away from Christ, under an apprehension that he himself can make satisfaction for his soul, or that he can cleanse himself by any means from his iniquities; for he can never have redemption but through his blood; nor can he ever subdue his lusts but through his all-sufficient grace; neither must he think that he can do some meritorious service as the price of his favor. O, no. He must come to him *just as he is*, *with all his sins upon him*, and not stop to heal himself imperfectly. Christ is willing to bestow upon him all the blessings of salvation *freely*, "without money and without price." But then he must come in *faith*, believing that he is able to save to the uttermost all that come unto God by him; believing that he is as willing as he is able. He must come, too, in *love;* not like a person driven by necessity, but from a feeling of affection for one who laid down his life that a ruined world might be saved. Thus coming to Christ, he will be graciously received by him; the burden of his sins will be removed; peace, solid and substantial, will take possession of his soul; and he will have imparted to him not only happiness here, but a firm and stable hope of never-ending glory and felicity hereafter.

"Yes, whosoever will,
O, let him freely come,
And freely take the stream of life:
'Tis Jesus bids him come." (131st Hymn.)

WHEN OF THE WORLD GROWN TIRED.

WHEN of the world grown tired,
When age and sickness come,
When hopes we fondly cherished
Are faded 'neath the tomb, —

Then to our God we offer
The worthless heart in truth,
Refusing him the beauty —
The spring time of our youth.

And does he then reject us?
Can Jesus then receive
The heart that should be given
Ere youth and freshness leave?

Yes, still he smiles forgiveness,
The guilty soul will hear,
And e'en gives joy in heaven,
O'er the repentant's tear.

O, much neglected Savior,
Who would not fly to thee, —
Thy mercy never ending,
Thy pardon ever free?

A lifetime could not offer
One half the praise I owe;

And sin and sorrow mingle
With even praise below.

My God! despised, insulted,
Neglected oft by me,
Thy holy word rejected,
How dare I come to thee?

Still, still the invitation —
The *sinner's* call I view —
The cross, the darkened mountain,
All prove my pardon true.

When one came lowly weeping*
With sorrow seldom felt,
When fervent love was filling
Her bosom as she knelt, —

Her sins, which were so many,
By Jesus were forgiven,
And not one word reproaching,
The pardon sealed from heaven.

To whom much is forgiven,
How much that soul must love,
Who sees by faith the mansion
Prepared by God above!

* St. Luke vii. 38.

To whom much is forgiven —
  Then how should love to thee
Be shown by one as guilty,
  As lost — *yet saved* — like me !

Here sin with praise will mingle;
  Yet, Savior, hear my prayer;
O, tune my voice for heaven,
  To praise thee holiest there.

BENEFIT OF AFFLICTIONS.

WE have the most satisfactory and repeated proofs that it is in the *school of affliction* where our heavenly Father prepares his distinguished saints to become pillars of glory in his heavenly kingdom. The more the waters of adversity are made to pass over them, and the more they are tried in the furnace of affliction, the more is the dross and corruption of their fallen nature removed; and the fitter they are for the society of those pure and spotless spirits above, for which their heavenly Father is training them. The pure metal cannot be separated from the dross and impurities with which it is connected without going through the refiner's furnace; nor can the human soul be purified from its inward corruption and depravity without passing through the crucible of affliction.

The refiner, when he throws his precious metal in the furnace, does not mean to destroy and consume it, but only to separate and remove the baser metal, so that it may be fit for his own use, and capable of reflecting his image. Thus does a

gracious Father deal with us, when he applies the transmuting power of affliction to remove from us all the dross of worldliness, and all the impurities of our corrupt nature, that we may be fitted for vessels of honor, capable of *reflecting* his own image. And O, it is a delightful thought that the eye of a tender-hearted God, during the whole of the painful process, is steadily fixed on every part and stage of the work; looking earnestly, like the refiner of silver, now on the furnace to see that its heat is not too intense, then on the precious ore, that it remain not too long under its operation. Yes, he shall *sit* as a refiner and purifier of silver. (See page 205.) All this is necessary, or God, who is making all to work together for good to them who love him, would not permit it to happen. For it is only "IF NEED BE," that they are in heaviness through manifold temptations. All this was known to Job, who said, "He knoweth the way that I take, and when he hath *tried* me, I shall come forth *like gold*."

ANECDOTE RELATED BY MR. WHITEFIELD.

"I remember," says Mr. W., "some years ago, when in a glasshouse, I saw several masses of burning glass of various forms. The worker took a piece of glass and put it into one furnace, and then put it into a second, and then into a third. I said to him, 'Why do you put this through so *many* fires?' He replied, 'O sir, the first was not hot enough, nor the second, and therefore we put it in the third, and that will make it *transparent*.'"

This furnished him with a useful hint, that we must be tried and exercised with many fires until our dross be purged away, and we are made fit for the Owner's use.

ANOTHER, IN RELATION TO THE PURIFYING OF SILVER.

SOME time ago, a few ladies were reading the third chapter of Malachi, in which reference is made to the refiner of silver, and to the fuller's soap.

One of them thought that the fuller's soap and the refiner of silver were only the same image, intended to convey the same view of the sanctifying influences of the Holy Spirit. "No," said another, "they are not the same image; there is something remarkable in the expression in the third verse, "He shall *sit* as a refiner and purifier of silver." Desirous of ascertaining the fact of the case, one of the party went to a silversmith, and requested to know the *process* of refining silver. This he fully described to her. "But do you *sit*, sir?" "O, yes, madam, I must sit with my eye steadily fixed on the furnace; since, if the silver remains too long, it is sure to be injured." She at once saw the *beauty*, and the *comfort* too, of the expression, "He shall *sit* as a refiner," &c., &c. Christ sees it needful to put his children in the furnace; but he is seated by the side of it. His eye is steadily intent on the work of purifying; and his wisdom and his love are both engaged to do all in the best manner for them. Their trials do not come at random; the very hairs of their head are all numbered.

As the lady was retiring, the smith called to her and said, that he had forgotten to mention one thing; and that was, that he only knew that the process of purifying was complete, by "seeing *his own image* in the silver." And so, when Christ sees *his*

own image in the hearts of his people, his work of purifying is accomplished.

SUBMISSION.

I WOULD not ask a thornless life,
From every sorrow free;
Did God, in his kind providence,
Permit it so to be.

For as the verdure of the earth
Would wither and decay,
Beneath the dazzling gloriousness
Of a perpetual day, —

So the green places of the heart,
In life's progressive years,
Would cease to yield the buds of hope,
If watered not by tears.

I ask a firm and steadfast mind,
My duties to fulfil;
A cheerful and obedient heart,
To do my Master's will; —

An humble and enduring faith,
To lift my soul above;
And in each chastening grief to see
A Father's tender love; —

A heaven-born strength to follow on
The path the Savior trod;
Through him to win the meed of grace,
And endless joy with God.

USE OF AFFLICTION.

SO fixed is the natural heart with its affections on the present scenes, that perhaps it would never look beyond them, but for the appointed means sent by God for our eternal good. And what are these means? They are such as trials, afflictions, bereavements, which break our connection with, and destroy our love for, this insnaring world. Their direct object is to draw our affections from the transient scenes around us, and to fix them on Him who is the "Rock of Ages," who is "one in ten thousand, and altogether lovely." They are designed to conduct us to Him who is our only comfort in the season of sorrow, which must sooner or later press upon every human soul. They are intended to bring us to the fountain of life, where we may drink and live forever.

O, how thankful ought we to be when a faithful God draws us to himself by a timely and merciful correction, as an earthly parent a beloved child! showing us that we must lean on his paternal arm for safety and protection amid the seductions and fascinations of the world, which are ever like a powerful magnet, exercising their attractive agency over us and bringing us into dangerous and fatal contact with them.

When we have been hewing out for ourselves cisterns that can hold nothing but poisonous draughts of worldly felicity, is it not an angel

of mercy, which so often dashes the cup from our trembling hand, when in the very act of raising it to our lips, and before the poison should fasten upon the soul the pangs and anguish of perdition? Surely we shall never have reason to weep over the broken fragments which lie scattered beneath our feet, when we know that eternal death was concealed therein.

A time will shortly come when we shall acknowledge, with gratitude, that afflictions, troubles, and the like, have indeed been our *highest*, *choicest* blessings, when we shall have reason to say, —

"For all I bless thee; most, for the *severe*."

Afflicted believer, be comforted. Weeping may endure for a night, but joy cometh in the morning. Think not of your light afflictions, which endure but for a moment, but of your exceeding weight of promised glory. Your heart may be panting and sighing for deliverance, as the hart panteth for the water brooks; but remember, you have a river of water of life at hand, and that soon, very soon, you shall be led unto living fountains of water, and God shall wipe away all tears from your eyes.

Soon shall time pass into eternity! Soon shall mortality be swallowed up of life! when your *labor* shall be exchanged for that *rest* which remaineth for the people of God! when your *sorrow* shall be exchanged for a *fulness of joy* at God's right hand forevermore! A few more struggles, and all toil will be over. A few more setting suns, and your eyes shall behold that angelic convoy, prepared to bear you, with holy transport and seraphic song, on their golden pinions, to the glorious mansions of eternal day. And then you will be ready to say, —

Lend, lend your wings; I mount, I fly.
O death, where is thy sting?
O grave, where is thy victory?

CONSOLATIONS OF RELIGION.

TRUE piety is pleasant, for it is the source of pleasure even in the midst of pain. Man is born to sorrow as the sparks fly upward; and though many young persons seem to suppose that that which has been a storm to others shall be a calm to them, yet experience soon removes the delusion. No situation on earth can give perfect peace. Even the most peaceful and happy dwellings, where love and harmony ever abide, cannot supply that blessing, for into them pain has its avenue, and death its entrance; death, that dissolves its fondest ties, and takes away the life that is dearer than our own. But no affliction can befall the true Christian, under which his Redeemer will not give him suitable support and consolation. A gentleman was invited to visit an indigent man, deeply afflicted, and gave the following account of what he saw: "On entering his house, I found him alone, his wife having gone out. I was startled at the sight of a pale, emaciated man; a living image of death, fastened upright in a chair by a rude mechanism of cords and belts hanging from the ceiling. He was totally unable to move either hand or foot, having *more than four years* been entirely deprived of the use of his limbs, and the whole time suffering extreme anguish from swellings of all his joints. I asked, 'Are you left alone, my friend, in this deplorable situation.' 'No, sir,' replied he, in a touchingly feeble tone of mild resignation, 'I am not alone, for God is with me.'

I asked him if he ever felt tempted to repine under the pressure of so long-continued and heavy calamity. 'Not for the last three years,' said he, 'blessed be God for it;' the eye of faith sparkling and giving life to his pallid countenance, while he made the declaration, 'for I have learned from this book in whom to believe; and though I am aware of my weakness and unworthiness, I am persuaded that he will not leave nor forsake me. And so it is, that when my lips are closed with lockjaw, and I cannot speak to the glory of God, he enables me to sing his praises in my heart.'"

Are not such hopes and such prospects sources of real pleasure? What is there in all worldly pleasures that can compare with that holy peace, that pure delight, which flows from the love of God, and a hope full of immortality? Many there are who can bear testimony to the consolatory influences of religion, under circumstances of the most poignant affliction, and even in the last awful hours of life. Go to the sick bed of the humble believer, and say, "Poor sufferer, can you find comfort in the midst of anguish?" "Yes," says one, "I have pain, but I have *peace*" — *Baxter*. Go to the sick bed of the dying youth; ask him, "Can you feel any pleasure while sickness threatens you with an early tomb?" Let one reply, who, being dead, yet speaks — *Janeway*. "O that I could let you know what I now feel! O that I could express the thousandth part of that sweetness which I now find in Christ! O my friends, you little think what Christ is worth in a dying hour. I would not for millions of worlds be now without Christ and a pardon. I long to be with him. I long to die. O sirs, worldly pleasures are pitiful, sorry things, compared with one glimpse of this glory, which

shines so strongly into my soul. O, why should any of you be so sad, when I am so glad? This, this is the hour that I have waited for." Happy they, who learn thus happily and peacefully to die. "Mark the perfect man, and behold the upright; for the end of such is peace."

COMPASSION AND CONDESCENSION OF CHRIST.

FEAR not, says the Savior to his penitent, broken-hearted disciple. Fear not, trembling, desponding soul. My glory, my perfections, need not alarm thee, for they are all engaged on thy side — all pledged to secure thy salvation. Tell me not of thy sins. I will take them away. Tell me not of thy weakness, thy folly, thy ignorance. I have treasures of wisdom, and knowledge, and strength for thee. Tell me not of the weakness of thy graces. My grace is sufficient for thee; for its riches are unsearchable. Tell me not of the difficulties which oppose thy salvation. Is any thing too hard for me? Tell me not that the favors thou art receiving are too great for thee. I know they are too great for thee to merit, but they are not too great for me to give. Nay, more; I will give thee greater things than these. I will not only continue to pardon thy sins, bear with thine infirmities, and heal thy backslidings, but give thee larger and larger measures of my grace; make thee more and more useful in the world, render thee more than conqueror over all thine enemies, and at death wipe away forever all thy tears, receive thee to the mansions which my Father hath prepared for thee in heaven, and cause thee to sit down with me on my throne forever and ever.

Thus doth Christ comfort those that mourn;

thus does he encourage the desponding; thus exalts those that humble themselves at his feet, and constrains them to cry out in admiring transports of gratitude and love, "Who, O, who is a God like unto thee, forgiving iniquity, transgression, and sin?"

THE DOUBTING PENITENT.

THAT is a distressing state of mind in which man is placed, when a kind and compassionate Savior, by the influence of his grace, is drawing the stricken penitent to himself; and when Satan is seen trying every artifice to keep him back, by persuading him that his past sins are so *many* and *great*, his case so hopeless and aggravated, and so far beyond the reach of mercy and pardon, that *none* of God's invitations, provisions, and promises belong to him! The fountain opened for uncleanness is under his eye, but he dares not approach it. The Savior is lifted up before him, as the serpent in the wilderness, but he fears to look upon him. His exceeding great and precious promises are brought within his reach, but he cannot grasp them and call them his own. The spirit of evil is ever tempting him to entertain doubts, in the face of a covenant sure as God, and a light clear as the noonday sun; tempting him to say, "I have sinned past forgiveness. I know God's promises are many and great, but none of them are meant for *me*. There is compassion with Christ, but it belongs not to *me*." Thus does Satan use his efforts to keep us from the way of salvation, by blinding our minds, lest the light of the glorious gospel of Christ should shine into our hearts. Thus does he endeavor to keep us away from that all-merciful Being, whose arms are ever extended

to embrace the most abandoned of sinners, that come to him with the humble and contrite heart of the returning prodigal. O, then, let all such sons and daughters of sorrow betake themselves at once to Him who has said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest," and they will find the peace and rest which they need. Let them return unto the Lord, and he will heal them, and to our God, and he will abundantly pardon.

"Come, *freely* come, by sin oppressed,
On Jesus cast thy weighty load;
In him, thy refuge, find thy rest,
Safe in the *mercy* of thy God.
Thy God's thy Savior — glorious word!
O, hear, believe, and bless the Lord."

LINES SUGGESTED BY A SICK CHRISTIAN'S STATE.

DOUBTS, and fears, and gloomy sadness
Press around my lowly bed;
Sickness, terrors come to haunt me,
With a wild and awful dread.

Prayer! O, that has been my comfort;
Why does prayer forsake me now?
Satan surely is beside me,
With his darts to pierce my brow.

Evil thoughts of death and terror
Make my life a weary thing;
O, could I but view that Savior,
Who from death has plucked the sting!

But my heart is filled with anguish;
Sorrow, sickness, are both near;
Could I pray — but no, I languish,
Overcome with sin and fear.

Christian, thou, the sad, afflicted,
Weary, worn with guilt and care,
List to words of peace and comfort,
Sent to save thee from despair.

Though in deep dismay at judgment,
Thou forsaken feel, and lost;
Though thy heart is filled with anguish,
All in wild confusion tossed;—

Listen to thy gracions Savior;
His the power that bids thee live;
He invites the weary laden;
Every sin He will forgive.

Yes, he died for every sinner —
Words of comfort, just and true!
Torments has that Savior suffered,
Death on Calvary for you.

Do you think that he will let you
Fall a prey to Satan's art?
No! that good and gracious Shepherd
Bids thee choose the better part.

Prayer has left thee for a season;
Force it on — 'twill not be vain;
Resist — resist the evil one,
He will flee — then hope again.

Peace and rest, through tribulation,
Jesus offers unto you;
Doubt him not; his word is sacred;
Jesus' word is ne'er untrue.

SIN MUST BE RENOUNCED.

EVERY one that will gain Christ must, every one that savingly knows Christ does, readily lose and freely part with every known sin. *Till sin is utterly rejected, Christ is never gained.* There is not one word in Scripture that gives the least hope to any sinner of gaining Christ, who will *continue* in any known sin. You utterly lose Christ, and all the benefits which sinners can expect from Christ, if you will not part with every lust; no matter how gainful it may seem, you will, you must lose *Christ* for it, if you will not lose *it* for Christ.

EFFICACY OF CHRIST'S MERITS.

CHRIST has merited righteousness for as many as are found in him. In him God findeth us, *if we be faithful;* for by faith we are incorporated in Christ. Then, although in ourselves we be altogether sinful, yet even the man who is impious in himself, full of iniquity, full of sin, — him, being found in Christ through faith, and having his sin

remitted through sincere repentance, — him God beholdeth with a gracious eye; putteth away his sin by not imputing it; taketh away the punishment due thereto, by pardoning it; and accepteth him in Christ Jesus as perfectly righteous as though he had fulfilled all that was commanded him in the law; shall I say, *more perfectly* righteous than if himself had fulfilled the whole law? I must take heed what I say; but the apostle saith, "God made him to be sin (or a sin-offering) for us who knew no sin, that we might be made the righteousness of God in him." SUCH WE ARE IN THE SIGHT OF GOD THE FATHER, AS IS THE VERY SON OF GOD HIMSELF. Let it be counted folly, or frenzy, or whatsoever, it is our comfort and our wisdom; we care for no knowledge in the world but this, that man hath sinned, and that God hath suffered; that God hath made himself the Son of man, and that men are made "the righteousness of God."

Read the 141st Hymn. "O, let triumphant faith dispel."

CHRIST THE LIGHT OF LIFE.

THE knowledge of Christ is the light of life, the dawning of approaching glory. When Christ is first known, the day of glory breaks; and the more it increases, the more it shines unto perfect day — unto perfect glory.

THE HOLY SPIRIT NEEDED DAILY.

THOUGH a Christian has for years been influenced by the Holy Ghost, *he needs him afresh every day*, as much as if he had never partaken of his influences at all; because in himself he is as dark and as empty of all true goodness as ever.

GOD A GOD OF COVENANT.

THE Lord upon the mercy seat, or throne of grace, is a God of covenant to all his people. Now, all the promises in the Bible are but so many articles of that covenant; he that is in covenant with God is included in all the articles of it; every promise belongs to him, so far as his condition makes him capable and requires it. The Lord upon a throne of grace is a God to us in Christ. Now, in Christ all the promises are Yea and Amen; or, in other words, infallibly true — and that perpetually. The covenant is as a cluster of grapes; the several promises are as particular grapes in that cluster; Christ is as the branch, or stalk, that holds them all. He that lays hold on Christ hath the stalk in his hand, and so holds the whole cluster, and every particular grape. *If Christ be ours, we have laid hold on the covenant; the whole cluster of promises is in our hands.*

GOD'S MERCY TO SAINTS.

THE saints are vessels full of mercy; it falls into them here, but they shall fall into it hereafter, and be filled therewith, as a vessel cast into the sea. We swim in streams of mercy from one condition to another, till at last we are swallowed up in the ocean of mercy.

CHRIST'S LOVE.

CHRIST has the love of a friend, a brother, a father, a husband, of all relations, for every one of his people. And his sympathy, his pity, and

compassions, which proceed from his love, are of a corresponding character. He is as affectionately and as effectually touched with a feeling of his people's infirmities as though every one of them were every way related to him — as though they were his friends, his brethren, his sisters, his mother, his children, his spouse. He has the compassions, and so the love, not only of one relation for one, and another relation for another, but of all relations together, for every one of his.

ANTINOMIAN DOCTRINES.

Ungodly men, who turn the grace of God into lasciviousness. Jude 4.

FROM what the bee extracts honey, venomous insects will gather poison. An ungodly heart will convert the most wholesome truths of God's grace into the most poisonous effects: there ever were such men; there are such at this day, who preach some of the truths concerning Christ, and the grace of God abounding to sinners in him, and yet with these maintain the most shameful heresies. They are the "fools who make a mock at sin." Personal holiness they practically hold in derision; they "declare their sin as Sodom," "say unto the wicked it shall be well with him;" and they swallow up every unscriptural error in that damnable heresy — All men shall be saved at last.

O Christians! as you love Christ, as you value your precious souls, as you prize communion with God, peace of conscience, and joy in the Holy Ghost, beware of such ungodly men; keep at the greatest distance from them; maintain the utmost abhorrence of their soul-destroying notions. Why, O, why did the blessed Spirit convince us of sin,

and lead us to Christ for salvation, but that we should love God, delight in him, enjoy fellowship with him, and have no more to do with the unfruitful works of darkness, but serve him in *righteousness* and *true holiness* all the days of our life? The faith that doth not influence us to this is not the faith of the *holy* gospel, not a faith in a *holy* Jesus, but it is the faith of the ungodly, whose end is destruction.

THE CONVINCED SINNER BELIEVING IN CHRIST.

WHEN a convinced sinner, who feels condemned by the law of God and his own conscience, and fears the sentence of eternal condemnation from the mouth of his Judge hereafter, hears and believes the glad tidings of salvation, they cause *hope* in the mercy of God to spring up in his anxious, troubled breast. He says to himself, "I am a miserable, guilty creature. I have rebelled against my Creator, broken his laws, and thus exposed myself to his dreadful curse. How, then, can I escape from this curse, which threatens to plunge me into eternal ruin? Can I call back the idle words I have uttered, the sinful desires I have indulged, the wicked actions I have committed, the time I have wasted, the precious privileges and opportunities I have misimproved? No. Can I wash away the guilt of these my sins from my troubled conscience, or blot out the black catalogue of them which is written in the book of God's remembrance? No. Can I make any satisfaction or atonement for them, to appease my justly-offended God? No. Even should I be perfectly obedient in future, still this will not blot out my past sins. Besides, I find that I daily commit new sins; so that, instead of

diminishing, I increase my guilt. What, then, can I do? Where can I turn? On what can I build my hope of mercy? Why should God pardon me and give me heaven, when I have done, and still do, nothing but provoke him? What can I, what must I, do to be saved? The gospel indeed says, 'Believe on the Lord Jesus Christ, and thou shalt be saved.' It tells me, that though my sins be as crimson color and scarlet dye, yet if I forsake them and turn unto the Lord, he will abundantly pardon. Why should *I* not believe in Christ as well as *others?* His blood cleanses from *all* sin. But perhaps I am too great a sinner. Yet the gospel assures me that Christ came to save the *chief* of sinners. Why, then, should I doubt? Why should I not believe. *I must, I will, I can, I do believe;* Lord, help mine unbelief."

CHRIST UNCHANGEABLE.

AS amid all the vicissitudes of the seasons, the succession of day and night, and the change of the weather, the sun remains and shines in the same part of the heavens, so amid all the daily changes which the Christian experiences from darkness to light, and from summer to winter, in calms and tempests, the Sun of Righteousness still continues the same; and it is the same wisdom which leads him to hide and to unveil his face. But the Christian is at first ready to imagine that the changes in his feelings proceed from changes in Christ; as those who do not consider the motion of the earth fancy that the sun really rises and sets.

I would say to all Christians, then, Never distrust the kindness, the love, the wisdom, and faithfulness

of your Savior; but confide in him who hath promised that all things shall work together for your good. Though you may not now know what he is doing, you shall know hereafter. You will see the reason of all the trials and temptations, the dark and comfortless hours, the distressing doubts and fears, the long and tedious conflicts with which you are now exercised, and you will be convinced that not a sigh, not a tear, not a single uneasy thought was allotted you without some wise and gracious design. Say not, then, like Joseph of old, "All these things are against me;" say not, like David, "I shall one day perish by the hand of Saul;" for all these things are for your good, and you shall *never* perish, neither shall any pluck you out of Christ's hand. Why should you, who are one of the sons of the King of heaven, be lean and discontented from day to day? Remember, that if you are in the path of the just, you are the heir of God, and joint heir with Christ of an inheritance incorruptible, eternal, and that fadeth not away. Be not discouraged at the small progress you appear to make, or the difficulties you may meet with. Wait on the Lord in the diligent use of his appointed means, and he will strengthen your hearts, so that you shall mount up as on eagle's wings; you shall run and not be weary, you shall walk and not faint.

PARDON.

"And their sins and iniquities will I remember no more." Heb. x. 17.

WILT thou remember, then, no more,
Father of light and love?
Emboldened by thy gracious words,
I plead to thee above.

Emboldened by thy call, to those
  Weak, trembling sinners given,
I dare approach that holy throne,
  Where dwells the God of heaven.

Yet dare I not thus boldly come,
  For guilty-stained am I,
Without the thought of that dear Lord
  Who died on Calvary; —

Who died for me and all the world,
  To save from Adam's loss;
To cleanse our sins in that red stream
  Still flowing from the cross.

'Tis this, O Lord, that brings me here
  Before thy feet to bow;
'Tis this hath raised my guilty heart
  To ask a Savior now.

Iniquities and sins like mine
  No earthly fount can clear;
But in the stream of Jesus' blood
  They quickly disappear.

'Tis there I seek for pardon sure,
  'Tis there the world defy, —
In that pure stream of grace and love,
  Shed on Mount Calvary.

I look for pardon and for grace;
Temptation powerless lies;
And Satan trembles, as he knows
For us the Savior dies.

Vain the attempt to bid me doubt
The way to heaven's bright shore;
For God, through Christ, remembers sins,
Iniquities, no more.

ON THE COMFORT DERIVED FROM THE BIBLE.

NEVER was there a more correct estimate put upon the cheering influence of the *Bible*, amid the wreck of our earthly joys and the breaking up of our earthly tabernacle, than that which was once given by a poor woman who had received a copy of the Bible from the Bible Society. Upon being asked by some one what value she set upon it, her reply was, "I would not take for it all this world could offer; for since I received the Bible, I have been called to pass through great trials; and in these trials, this blessed book has given me that comfort which the world and all its wealth could not; it hath given me a hope, through that Savior whom it reveals, of eternal life beyond the grave. This hope has made my sufferings appear light, to what they would have been if my hope had been in this life only."

If such the sweetness of the stream,
What will that fountain be,
Where saints and angels draw their bliss
Immediately from thee?

When the dying believer has committed his soul to God, like this poor woman, and intrusted his present and eternal interests in his hands who has promised "to keep him until that day," he has nothing to fear from the principalities and powers of evil. He has nothing to alarm him on being told that he must shortly leave a world of trouble, and a sickly body, to dwell forever where the inhabitant shall not say, "I am sick." He has laid help on one mighty to save him in his last awful hour, and that "of the power of darkness." He has friends around him who are pledged to take care of, and give a peaceful resting-place to, his poor crumbling tabernacle of clay; and he has a Friend greater than them all, who is watching over and taking care of that precious jewel, his soul, and no man shall pluck it out of his hands. He may still look forward to the solemnities of a dying hour with a pensive sadness, and even with those sentiments of apprehension which tell him, "it is a fearful thing to die;" but his language is, "I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

To one thus circumstanced, *hope* clings as the *anchor* of his soul, sure and steadfast, and *faith* covers him as his *shield* and *buckler*, to repel the fiery darts of the wicked one; so that he can feel a something within that persuades him that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate him from the love of God, which is in Christ Jesus our Lord."

Read the 2d Hymn, "Father of mercies! in thy Word."

CHRIST OUR CONFIDENCE.

THE Savior is worthy the confidence of his people; and this not only in his character as Mediator, but in the perfection of his works; for what he is to himself, he is to his people. Delightful thought! There is not an imaginable necessity, but for which there is an abundant source in the Lamb that was slain. Are you guilty? stung with remorse for the past, and trembling with apprehension for the future? Do you see angry Omnipotence rising before you, and brandishing his destructive sword? The Lamb becomes your Friend. There is no guilt he cannot pardon, no impurity which he cannot cleanse; and your sins shall, through the ablution of his blood, be as though they had never been. Does sin gain the victory over you, and under the burden of an accusing conscience do you drop the silent tear? The Lamb is your Friend. Jesus has promised, "sin shall not have dominion over you;" he will supply you with adequate grace, and will enable you to overcome. Are you the subject of affliction? Jesus, the Lamb, is your Friend. Has the storm beaten on your naked bosom? has wave after wave rolled over your head? Have thy little ones been taken from thee? or hast thou consigned to the tomb the wife of thy bosom? or hast thou taken thy station at the grave of those whom thou most lovedst? or hast thou wept at the recollection of joys which can never return? Art thou bowing the head like a bulrush to the storm? The Lamb that was slain is thine unchanging Friend; he is a Brother born for adversity; he is a Friend that sticketh closer than a brother. He combines all

that is powerful to save with all that is sympathetic to feel. Are you looking down in the grave, and into all the realities of eternity? Do you recoil from the prospect of entering on the margin of the eternal world? Jesus is thy Friend; taking his station by thy side, he declares that "he is the resurrection and the life;" that he "has the keys of hell and death;" opening the door, he bids thee go down, and promises that he will raise thee up again. In short, the Savior is worthy of all the confidence of his people. For every situation of life — in health and in sickness, in liberty and in bondage, in prosperity and in adversity, under every aspect of trouble, and in the very agonies of death — the Lamb is worthy your confidence and your love.

Read the 144th Hymn, "How firm a foundation, ye saints of the Lord."

DIFFERENCE BETWEEN THE RIGHTEOUS AND THE WICKED.

THE Lord, in his wisdom, sometimes afflicts and sometimes prospers both the righteous and the wicked, without any exact discrimination. The difference between them, as to present happiness, arises not from outward causes, but from the inward supports and consolations which the righteous enjoy, and the benefit they derive from their varied trials and mercies; and from the inward remorse and terrors which wicked men experience, and their growing more daring in impiety under the several dispensations of providence.

VOLTAIRE.

IT was when the awful realities of a future world flashed in all their terrors on the unbelieving soul of *Voltaire*, in the last wretched moments of his existence, that he was heard to declare to his physician, "that he would give his fortune to have his life prolonged half a year."

PRAYER.

"PRAYER moves the hand that moves all things." If we have the ear of God, we are sure of the hand of God. O, then, pray for the Holy Ghost — the spirit of prayer. Without him, we are without love, without humility, without fervor, without spirituality. It is when we pray "with all prayer and supplication in the spirit," it is then that we pray heartily and effectually. Then it is that the love of God will dwell richly with us, and that we will shine in all the beauties of holiness; reflecting the image of Him with whom we are in the habit of constant intercourse and communion. We will be holy "in all manner of conversation," and be "fruitful in every good word and work;" "living not to ourselves, but to Him who died for us and rose again."

HOLINESS.

THE BEAUTY OF A HOLY LIFE CONSTITUTES A MOST ELOQUENT AND POWERFUL PERSUASIVE TO RELIGION. THERE IS AN ENERGY OF MORAL SUASION IN A GOOD MAN'S LIFE PASSING THE HIGHEST EFFORTS OF THE ORATOR'S GENIUS.

THE SEEN BUT SILENT BEAUTY OF HOLINESS SPEAKS MOST ELOQUENTLY OF GOD AND PIETY. AND THE BEST INHERITANCE A PARENT CAN BEQUEATH A CHILD, IS AN EXAMPLE OF CONSISTENT VIRTUE AND PIETY.

The universal command of the gospel is, (and this comprises all our duties,) to walk as Christ walked.

THE great end of religion is, to make us like God, and to conduct us to the enjoyment of him.

AS much as lies in thy power, shun worldly company; for much conversation on worldly affairs, however innocently managed, greatly retards the progress of the spiritual life.

CHRISTIANS SHOULD BE HAPPY.

NOW that Christians are reconciled to God, it is their privilege to serve him with joy and gladness; not in the spirit of fear, but in the spirit of adoption, whereby they cry, Abba, Father, and are enabled to love God as children love their father.

LOVE OF GOD TO THE CHRISTIAN

GOD is the Christian's reconciled God and Father; and the affection of the most ardent, earthly parent is not to be compared with the love which his heavenly Father exercises towards him. The watchfulness and solicitude of the most affectionate earthly parent for the child of his hopes affords but a faint idea of the watchful solicitude with which his heavenly Father regards him, his adopted son in Christ. And the pleasures and the

glory of the world are not worthy of a comparison with those transcendent blessings to which he is an heir. He is a joint heir with the Son of God, and he hath gone before to take possession of the promised inheritance, and shall share with him in a kingdom that shall never be moved — a crown of glory that fadeth not away.

THE DIVINE GOODNESS.

NOTHING can be of greater importance, either to the liveliness and vigor, or even to the very substance and being, of religion, than a *fixed, stable apprehension of the divine goodness.* That religion is nothing, the soul whereof is not *love.* But that love may be the soul of it, there must be a constant apprehension of the loveliness of the object. Labor, then, to have your souls possessed always with a deep and fixed apprehension of the divine goodness. Contemplate it in every thing you behold, in every thing you enjoy; yea, in the lessening and qualifying of those evils that you suffer. Go up and down in this world with hearts full of this thought, "the whole earth is full of his goodness." Collect all the instances you can of the goodness of God, and keep by that means such an apprehension alive and in vigor concerning him. What a mighty spring would this be of *cheerful* and *joyful* religion! Let no thought arise but that it meet with a seasonable check, if it tend to any diminution of the divine goodness.

DEATH OF THE GOOD.

ORIGINAL.

AS calmly sinks the setting sun
To realms of gold in gorgeous skies,
When day and all its toils are done, —
In glorious peace, the good man dies.

As glow the stars, when darkness falls,
To cheer the close of fading day,
So, brightening hopes, when death appalls,
From heaven gleam to light his way.

As peaceful clouds along the sky
Retain the glories of the sun;
In memory bright are floating by
His deeds of love in meekness done.

He dies! — as, passed the dreary night,
The sun 'mid streams of light appears;
So, passed the vale, a holier light
Bespeaks the glorious crown he wears.

O Thou, who art enthroned on high!
To me thy saving grace be given
To live, and *like the* GOOD MAN *die;*
Like him, be crowned of thee in heaven.

THE LAND WHICH NO MORTAL MAY KNOW.

By B. Barton.

THOUGH earth has full many a beautiful spot,
As the poet or painter might show;
Yet more lovely and beautiful, holy and bright,
To the hopes of the heart, and the spirit's glad sight,
Is the land which no mortal may know.

There the crystalline stream, bursting forth from the throne,
Flows on, and forever will flow;
Its waves, as they roll, are with melody rife,
And its waters are sparkling with beauty and life,
In the land which no mortal may know.

And there, on its margin, with leaves ever green,
With fruits healing sickness and woe,
The fair Tree of Life, in its glory spread wide,
Is fed by the deep, inexhaustible tide,
On the land which no mortal may know.

There, too, are the lost! — whom we loved on this earth,
With whose memory our bosoms still glow!
Their relics we gave to the place of the dead,
But their glorified spirits before us have fled
To the land which no mortal may know.

There the orb of night, and the fountain of day,
Nor beauty nor splendor bestow;
But the presence of Him, the unchanging I AM,
And the holy, the pure, the immaculate Lamb,
Light the land which no mortal may know.

ASSURANCE.

SAID the excellent Rev. Mr. Richmond to his daughter, "See how holily and lovingly Archbishop Leighton walked with God, because he *assuredly* believed that his salvation was safe. Try to have *such* assurance. How much better to look out of self, and see all perfected in Christ! You will never be happy and strong till you do so. Live upon Christ; he has done all for you, if you could but believe it."

STRONG FAITH RECOMMENDED.

GOD is pleased when, with the sense of our own sinfulness, we wrap up ourselves in the garments of Christ's righteousness, and go boldly before his throne of grace.

GOD THE CHIEF SOURCE OF COMFORT.

GOD, in Christ, is the ocean of all sweetness and pleasure, in comparison with whom, all the pleasures that are, or ever were in the world, amount not to the proportion of a drop; and for quality, the essence of them is but bitterness itself.

SAFETY OF THE CHRISTIAN.

THE Lord is ours, and we are his. We have an interest in his glorious essence and attributes. In his omnipotence, that is our safety; by it we are more secure than if all the hosts of heaven and earth did surround us. And if we could use faith when we seem most deserted in the world, we might see more with us than against us; we might behold, with Elisha's servant, "the mountains full of horses and chariots of fire about us."

FEAR OF GOD.

THE fear of God, says Leighton, is not a doubting and distrust of his love. On the contrary, it is a fixed resting and trusting in it. Many are, through weakness, filled with fears. This is both unpleasant to them and to God. The best way is to exercise *strong faith* in God; being most afraid to offend him, delighting to walk in his ways, loving him and his will in all, and then resting persuaded of his love, though he afflicts us. Let my soul roll itself on him, and adventure there all its weight. He bears greater matters; upholding the frame of heaven and earth, and is not troubled nor burdened by it.

HEAVEN.

HEAVEN is not so much *local* as we imagine. *Communion with God is heaven*, and *happiness*, and *eternal life*. He that hath communion with God is in heaven while he is on earth; and if a man could be there without this, he would want heaven, even in heaven. There is no *essential* dif-

ference between happiness on earth and happiness in heaven; they differ but in degree. If a man on earth could enjoy *perfect* communion with God, he would be perfectly happy.

A SAINT THE TEMPLE OF GOD.

A SAINT is the temple of God, and every part of him is dedicated and consecrated to God. Our body, that is the outer court; our soul, that is the holy place; our spirit, that is the holy of holies. God is most in this, and manifests himself most gloriously in it. This is my resting-place; here will I dwell. All the faculties of our soul and members of our body must be weapons and instruments of righteousness.

THE BODY THE ONLY PARTITION BETWEEN GOD AND THE CHRISTIAN.

THERE is nothing but the partition of the *body* between God and the Christian, and there are many windows in that, by which God passes to them and they to God, whereas others are strangers and aliens from him. . . . There are streams of comfort conveyed to them in ordinances, promises, and privileges, of which they only have the actual enjoyment, and the joy resulting therefrom is unspeakable — a joy, a peace, that passeth understanding.

THE CHRISTIAN IS A PALACE OF THE PRINCE OF PEACE. HE IS A TEMPLE OF THE LORD OF ALL. EVERY ONE SHOULD HONOR AND REVERE HIM. HE IS "THE NOBLEST WORK OF GOD," AND AS SUCH, SHOULD BE REGARDED. WHEN DEAD, HIS MEMORY WILL BE HELD IN HONOR.

CONSEQUENCES OF VICE.

PHYSICIANS can testify from observation, that by far the greater portion of human distress is the result of intemperance, vice, ambition, and evil habits. O the lacerations of mind, the misery of body, the lashings of conscience, the bitterness of remorse, that characterize the last days of the libertine, the sensualist, and the voluptuary! The idea of "a short life and a merry one," though it may seem well in *theory*, fails in practice.

"Those wounds heal ill which men do give themselves."

ELECTION.

THE elect of God are those who are chosen by him out of the world, and conditionally admitted into covenant with him. Into this covenant they are called by his Word, his Spirit, his ministry, and his ordinances. Its privileges they are liable to forfeit; for which reason St. Paul exhorts them to "give all diligence to make their calling and election sure." But, sincere in his purposes of mercy towards them, the Lord enables them by his grace (which must be daily prayed for) to obey his call. No secret will opposes his declared will that all men should be saved. No decree of his power selects certain individuals to salvation, and excludes others; nor determines the eternal destiny of the human race, independently of those deeds done in the body, by which he declares all men shall be judged. No; it was the eternal purpose of his mercy, in his Son Jesus Christ, to render salvation possible to all men, and finally to choose or reject them, according to the improvement which

they shall have made of the talents and the grace given unto them. Let all Christians, therefore, take heed, lest a promise being made them of entering into God's rest, they fall short; take heed lest, called to be heirs of heaven, they forfeit its glories.

"Vain are our fancies, vain our flights,
If faith be cold and dead;
None but a *living* power unites
To Christ, the living Head."

Said the Rev. Mr. Flavel, "*The way for men to discern their names written in the book of life is by reading the work of sanctification in their hearts.* I desire no miraculous voice from heaven, no extraordinary signs, or unscriptural informations, in this matter. Let me find my heart obeying the will of my God; sin my burden, and Christ my desire; I will never desire a surer evidence of his electing love to my soul; and if I had an oracle from heaven, an extraordinary messenger from the other world, to tell me that 'God loves me,' I have no reason to credit such a voice whilst I find my heart wholly sensual, averse to his requirements, and indisposed to all that is spiritual."

HE that loves God, says Leighton, may be sure that he was loved first; and he that chooses God for his delight and portion may conclude confidently that God hath chosen him to be one of those that shall enjoy him, and be happy in him forever; for that our love and electing of him is but the return and repercussion of the beams of his love shining upon us.

INFLUENCE OF CHRISTIAN HOPE.

WHILST our thoughts and affections are set on things above, worldly prosperity will not greatly elevate, nor worldly adversity depress; the one will not intoxicate, the other will not destroy.

The Christian's great treasure knows no decay. His most valuable possession is not liable to the contingencies to which all earthly things are subject. He is hastening to an incorruptible inheritance — a kingdom that cannot be moved.

"A hope so much divine
May trials well endure."

You, who know that you have in heaven a better and enduring substance, who are sure of a place at God's right hand, — a mansion in the skies, a bower in paradise, a seat in glory, a repose in Abraham's bosom, an asylum, a refuge, a house, a shelter in eternity; you who are going to the general assembly and church of the first born, to the innumerable company of angels, to Jesus the Mediator of the new covenant, to God the Judge of all, to the general gathering of the called and faithful, — you can afford a few trials by the way. You can smile at the transient storm, remembering the haven for which you are bound. Your little bark may feel the dash and fury of the storm; but her anchor is cast within the haven, and she will outride the billows and defy their rage. The believer hath cast anchor in heaven, and though he may suffer from the storms of life, he cannot be a wreck.

You, who are trees of righteousness, the planting of the Lord, may *bend* before the blast as it whistles and howls around you, but you shall not be

broken by it. Let winds blow and tempests roar, they will take away nothing but leaves; the tree is safe, and can neither be shivered nor torn up, being fast rooted by the throne of God, and the fruit it bears is unto life eternal. So we hear the good of every age expressing and solacing themselves, amidst the fluctuations of surrounding circumstances, and the depression to which it gives rise. David exclaims, "Though the mountains shall depart and the hills be removed," &c., &c. Habakkuk. "Although the fig tree shall not blossom, nor fruit be in the vine, . . . still will I rejoice in the Lord, and joy in the God of my salvation." St. Paul, "I reckon that the sufferings of the present life are not worthy to be compared with the glory that shall be revealed in us." All believers may say, "We are cast down, but not destroyed; sorrowful, yet always rejoicing; patient in tribulation, yet joyful in hope. The Christian can bear the loss of those things that perish in the using, knowing that he has a treasure in heaven, unfading and eternal."

Read the 147th Hymn. "When I can read my title clear."

Read the 11th Hymn. "Sovereign Ruler of the skies."

Read the 156th Hymn. "Father, whate'er of earthly bliss."

VIGILANCE REQUISITE.

THE Spirit in its blessed influences is like a dove, easily scared from its nest. Nothing more seriously hinders progress, and weakens and enervates prayer, as *allowed evil* in any way. "If I regard iniquity in my heart, the Lord will not hear me." O, let him who would hasten unto God, who would

speed him along the appointed way, remember that universal sincerity and uprightness of heart in the service of God is happiness; that there is an intimate and inseparable connection between "singleness of heart" and "gladness of heart;" between singleness of eye to the glory of God and the cheering light of God's presence within the soul. "If thine eye be single, the whole body shall be full of light; but if the light that is in thee be darkness, how great is that darkness!"

EFFICACY OF CHRIST'S MERITS.

THOUGH the believer be unworthy to be heard, yet Christ is worthy; he it is that undertakes to present his petitions, and to procure an answer. Believers, when they are found praying, are found, not as having their own righteousness, but that which is through the faith of Christ — that which is of God by faith. Faith makes Christ yours, and so his righteousness yours; it unites to Christ as your head — the head and the members are as one mystical person. *When the Lord looks on you he finds you as having Christ's righteousness, and that is enough to make both person and prayers righteous; to cover all unworthiness in either, that might hinder acceptance.* Though Christ communicates not his merits so as we can *deserve* any thing, yet he communicates the *efficacy and benefits of interest in his merits;* so as, if they be not ours, they are for us; *he* deserves, *he* is *worthy* that we should be heard.

OXENSTIERN.

THIS excellent man (the chancellor of Sweden) was a man of great abilities, and uncorrupted

integrity. So great was the confidence reposed in him by the queen, that he was invested with the management of public affairs, and he conducted himself with singular wisdom and uprightness. In the great schemes which he formed for the interests of his country, he was very successful; and was highly esteemed, not only by his countrymen, but by the most eminent persons in Europe.

This great statesman spent a part of his time in retirement, from which he derived the highest advantage. In his retreat, he was visited by the English ambassador, and in the conclusion of their conversation he made the following very interesting observations: "I have seen much, and enjoyed much of this world, but I never knew how to live till now. I thank God that he hath given me time to know him, and to know myself. All the comfort I have, and which is more than the whole world can give, is in the enjoyment of the influences of his Holy Spirit, and in the perusal of his Holy Word."

He then said to the ambassador, "You are now in the prime of your age and vigor, and in great favor and business; but all this will leave you, and you will one day better understand and relish what I say. You will then find that there is more wisdom, truth, comfort, and pleasure in retiring and in turning your heart from the world to the good Spirit of God, and in reading the Bible, than in all the courts and favors of princes."

These sentiments are the more interesting when we reflect, that they came from one of the greatest and wisest men of the age; when his mind and body were sound and vigorous, and when he was best able to judge of human life, and of the happiness which is to be derived from religion.

J. MASON.

ANOTHER strong testimony to the importance of religion is given by Sir John Mason, who, though but sixty-three years old at his death, had flourished in the reign of four sovereigns, had been privy councillor to them all, and an attentive observer of the various revolutions and vicissitudes of those times. Towards his latter end, being on his death bed, he spoke thus to those about him: "I have lived to see five sovereigns, and have been privy counsellor to four of them. I have seen the most remarkable things in foreign parts, and have been present at most state transactions for the last thirty years; and I have learned from the experience of this length of time, that seriousness is the greatest wisdom, temperance the best physic, and a good conscience the best estate. And were I to live again, I would change the court for a cloister, a privy councillor's bustle for a hermit's retirement, and the whole life I have lived in the palace for an hour's enjoyment of God in the chapel. All things now forsake me, except my God, my duty, and my prayers."

From the regret expressed by Sir J. Mason, it appears that his error consisted, not in having served his king and country in the eminent stations in which he had been placed, but in having suffered his mind to be so much occupied with business as to make him neglect, in some degree, the proper seasons of religious retirement, and the prime duties which he owed to his Creator.

"FOR my own part," said Mrs. Hannah More, "the more I see of the honored, famed, and

great, the more I see of the littleness and unsatisfactoriness of all created good, and that no earthly pleasure can fill up the wants of the soul."

SALMASIUS.

WHEN this eminently learned man arrived at the evening of his days, and found leisure to reflect seriously on the great end of his being, he acknowledged that he had been too much and too earnestly engaged in literary pursuits, and had greatly overlooked those objects in which true and solid happiness consists. "O," said he, "I have lost an immense portion of time — time, that most precious thing in the world! Had I but one year more, it would be spent in studying the Psalms and the Epistles of St. Paul. *O sirs*," said he to those about him, "*mind the world less, and God more. 'The fear of the Lord, that is wisdom, and to depart from evil, that is understanding.'*"

JOHN LOCKE.

SAID the celebrated John Locke, "This life is a scene of vanity, which soon passes away, and affords no solid satisfaction but in the consciousness of doing well, and in the hopes of another life. This is what I can say upon experience, and what will be found to be true when the account is made up."

JAMES HERVEY.

THE last illness of this truly excellent man commenced in the autumn of the year 1758, and in a few months made a great and affecting progress. His strength became exhausted, his body extremely

emaciated, and his whole frame so sore that he could scarcely bear to be touched, when it was necessary to move him. Yet under all this calamity, he was ever praising God for his mercies, and for enduing him with patience. About three hours before his death, he strongly and affectionately urged a friend of his who was present to pay all due attention to the care of his everlasting concerns. He entreated him not to be overcharged with the cares of this life, but to attend, amidst the multiplicity of his business, to the "one thing needful." The physician, observing the great difficulty and pain with which he spoke, desired that he would spare himself. "No," said he, "doctor, no. You tell me I have but a few moments to live. O, let me spend them in adoring our great Redeemer." He then repeated the verse, "Though my flesh and my heart fail me, yet God is the strength of my heart, and my portion forever;" and he expatiated in a most striking manner on these words of the apostle, "All things are yours, life and death, for ye are Christ's." "Here," said he, "is the treasure of a Christian. *Death* is reckoned in this inventory, and a *noble treasure* it is. How thankful am I for death, as it is the passage through which I go to the Lord and Giver of eternal life, and as it frees me from all the misery you now see me endure, and which I am willing to endure as long as God thinks fit; for I know he will in his own good time dismiss me from the body. These light afflictions are but for a moment, and then comes an eternal weight of glory. O, welcome, welcome, death! Thou mayest well be reckoned among the treasures of the Christian. 'To live is Christ, but to die is gain.'"

After these expressions, as the doctor was taking

his final leave of him, the dying saint expressed great gratitude for his visits and attention, though it had long been out of the power of medicines to cure him. He then paused a little; and being raised in a chair, he, with great serenity and sweetness of countenance, though the pangs of death were upon him, repeated these words: "Lord, now lettest thou thy servant depart in peace, according to thy holy and most comfortable word; for mine eyes have seen thy salvation."

In about an hour after he had uttered these expressions, he yielded up his pious soul to God without a sigh or struggle, in the forty-fifth year of his age.

DR. WATTS.

TWO or three years before his death, the active and sprightly powers of his nature gradually failed; yet his trust in God, through Jesus the Mediator, remained unshaken to the last. He was heard to say, "I bless God, I can lie down with comfort at night, not being solicitous whether I awake in this world or another." And again: "I should be glad to read more; yet not in order to be confirmed in the truth of the Christian religion, or in the truth of its promises, for I believe them enough to venture an eternity upon them."

When he was almost worn out and broken down by his infirmities, he said, in conversation with a friend, "I remember an aged minister used to observe that the most learned and knowing Christians, when they come to die, have only the same plain promises of the gospel for their support as the common and unlearned; and so I find it. It is the plain promises of the gospel that are my support; and I bless God they are *plain* promises, that do not require much labor and pains to understand them."

At times, when he found his spirit tending to impatience, and ready to complain that he could only lead a mere animal life, he would check himself thus: "The business of a Christian is to *bear* the will of God, as well as to *do* it. If I were in health, I ought to be doing it; and now it is my duty to bear it. The best thing in obedience, is a regard to the will of God; and the way to that is, to have our inclinations and aversions as much mortified as we can."

With so calm and peaceful a mind, so blessed and lively a hope, did the resigned servant of Christ wait for his Master's summons. He quietly expired in the seventy-fifth year of his age.

LINES ON THE DEATH OF A CHILD.

WRITTEN BY ITS MOTHER.

DEAR child! thou gav'st one parting sigh —
With that thy spirit fled,
And winged its flight on high:
Though gone, thou art not dead;
No tears nor prayers its flight could stay —
'Twas Jesus called: it must obey.

My son! I know that thou art blest —
Blest with the saints in heaven;
That thou hast early gone to rest, —
Sweet rest, — by Jesus given.
Thine eyes were closed on earth in love,
To wake in endless bliss above.

But O, my spirits fail,
And feel a pang untold —
Thy ruby lips so pale,
Thy blushing cheek so cold,
And dim thine eyes, which once, so bright,
Did sweetly bless thy mother's sight.

To lay thy darling form,
So lovely e'en in death,
Deep in the cold, damp earth,
To feed the loathsome worm;
Ah! anguish worse than twice to die,
And part in pain and agony.

Like vernal flower he grew,
Expanding to the rising morn,
Bright gemmed with sparkling dew —
The flower without the thorn;
A mother's sweet and lovely flower,
And lovelier blooming every hour.

Alas! my morning bloom
Scarce felt the summer's ray;
For O, an unexpected gloom
Obscured the rising day.
A wintry cold, and withering blast,
Low on the ground its beauties cast

The blossom leaves are shed
That oped so fresh and fair,

The balmy fragrance fled
That scented sweet the air.
And prostrate lies the lifeless form,
A gentle victim of the storm.

But it again shall rise,
In heavenly beauty bright,
To charm my ravished eyes
With glow of holy light,
To bloom unfading in the skies,
And drink the dews of paradise.

O, this is blest relief,
My drooping heart to cheer;
It soothes my burning grief.
And gladdens every tear.
These eyes shall greet my darling then,
Nor shed a parting tear again!

HAPPY CONDITION OF THE BELIEVER.

HOW happy is the state of a believer, to have a sure promise that "*all* things shall work together for *good*" in the end, and in the mean time a sure refuge where to find present relief, support, and protection! How comfortable is it, when trouble is near, to know that the Lord is near likewise, and to commit ourselves and all our cares simply to him, believing that his eye is upon us and his ear open to our prayers! Under the conduct of such a Shepherd we need not fear; though we are called to pass through fire and water, he will

be with us, and will show himself mighty in our behalf. When means and hope fail, when every thing looks dark about us, when we seem shut up on every side, when we are brought to the lowest ebb, still our help is in him — in him to whom all things are possible, and who has assured us that we shall never be forsaken by him. He is the unfailing fountain of life, grace, strength, and comfort to his people, and of his fulness his children receive according to their occasions; so that, not unfrequently, the hour of affliction is the golden hour of the greatest consolation. Though circumstances and creatures change, he will be an unchangeable friend. *The love and tenderness of ten thousand mothers towards their sucklings, if compared with his, are less than a drop of water to the ocean.* With the eye, and the ear, and the heart of a friend, he attends to their sorrows, he counts their sighs, bottles their tears; and when their spirits are overwhelmed within them, he knows their path, and adjusts the time, the measure of their trials, and every thing that is necessary for their present support and seasonable deliverance. He never afflicts them willingly, or because he takes pleasure in grieving them, but does it only for their good, and when they stand in need of it. His love towards them is the same when he wounds as when he heals, when he takes away as when he gives. Having redeemed them by his blood, he sets a high value upon them; he esteems them his treasures, his jewels, and keeps them as the pupil of his eye. They shall not want; they need not fear; for he himself is their Guardian and Keeper. On earth he guides their steps, controls their enemies, and orders all things for good in regard to them; while in heaven he is pleading their cause, preparing them a place,

and communicating to them a reviving foretaste of the glory that shall shortly be revealed. Happy they, who are thus the objects of his love and care. Happy the people that are in such a case; yea, blessed are the people, who in this manner have the Lord for their God.

Read the 157th Hymn. "Be still, my heart; these anxious cares."

CHRISTIANS SHOULD REJOICE.

THAT you may enjoy the comfort of religion, let it be your constant care to cultivate a holy nearness to God, a close living with him; to seek to be crucified to the world, and to have the world crucified unto you; and never forget that it is sin alone and unbelief which can wound the unbeliever's conscience, or damp the ardor of his joy. Let this be *ardent*; let the exercises of faith and holiness produce a glad heart and cheerful countenance; and in order that you may exhibit it for your own comfort, and for the encouragement of others, I would say, in the language of the apostle, "Rejoice in the Lord always." Rejoice, if you have been made a partaker of the grace of God; rejoice in that you have been delivered from the fearful pit; rejoice in the access which is opened to you of daily communication between earth and heaven, to a throne of grace, through the merits of Jesus Christ in the rent veil of the Redeemer's grace; rejoice in the privileges that are opened to you as the peculiar people of God, admission to his table, fellowship with the saints, and all the high and countless privileges of the church; rejoice in the precious blood of Christ, which cleanseth from all sin; rejoice in the agency and work

of the Spirit, which is given to you to be your comforter, your enlightener, and your sanctifier; rejoice in the prospect of the glory that awaits you in the world to come.

Read the 15th Hymn. "All glorious God, what hymns of praise."

Read the 141st Hymn. "O, let triumphant faith dispel."

PRAYER.

A TRUE Christian knows well the nature and value of prayer. Prayer is intercourse with God, the breath of the soul, the channel through which its desires are communicated to God; and the blessings of heaven vouchsafed to man; it is the source of his strength, and joy, and peace. When cold and formal, he culls but scanty fruit from the varied comforts of life, while he finds every temptation to evil augmented in its power and influence over the mind. When, on the other hand, his prayer is warm, fervent, and unremitting, all is quiet and joyful in his heart. The smile and blessing of God are upon him, and nothing can disturb the peaceful serenity of his soul. Enjoying the *friendship of God* by prayer and other spiritual exercises, he enjoys *happiness in God*. And this he does by the principle of faith, — faith which is the result of prayer, — which sanctifieth thought, and directs its course, and clears its way to the calmer and better regions of the heavenly world.

Many may be the hours of wounded hopes and painful disquietudes of mind which the Christian experiences in the course of his pilgrimage through this vale of tears; but these are sometimes exchanged for hours passed at the throne of grace,

to which no eye but that of God is witness — hours when Christ speaks, and pain and sorrow are forgotten — hours, when cut off from the din of life, and separated from friends, and left alone with God, every murmuring is hushed, and every privation is repaid — hours when the manifestation of the Redeemer's glory to the soul has shed a calm and blissful radiance around every prospect, and proved the earnest of that better heritage which is incorruptible and undefiled, and that fadeth not away forever.

Read the 134th Hymn. "Prayer is the soul's sincere desire."

HAPPY DEATHS.

IT is not merely apostles and martyrs that have passed triumphantly into eternity. Many of the young disciples of the Lord have died with as much composure and as much holy joy as they. H. Goulding died in his twenty-fourth year. When he felt the approach of death, he uttered these rapturous expressions: "I find now it is no delusion. Can this be dying! This body seems no longer to belong to the soul; it appears only as a curtain that covers it; and soon I shall drop this curtain, and be set at liberty." Then, putting his hand to his heart, he exclaimed, "I rejoice to feel these bones give way, as it tells me that I shall be with my God in glory." His last words were, "Glory, glory, glory."

The following sentiments were expressed by a young girl, who suffered much before her death: —

"I have enjoyed for some years more comfort than I can express; then why should I repine? When I am not torn with pain, I have always felt

peace and pleasure. I wish to be in heaven with my Savior. I trust I am waiting for his coming. I feel extreme pain at times, but I do not feel *one pain in my mind.*" In her latest hours, when the power of speech was almost gone, she faintly whispered, "Happy, happy," and seemed in prayer to say, "Come, my dear Savior, come."

"It is enough for me," said another, "to know I am suffering the will of God. Her countenance then frequently beamed with benignity and sacred composure. The Savior she loved was her hope; and as eternal scenes drew near, her hope retained all its cheering power. A friend observed to her, that her hope was worth the world. "More than the world to me, sir," was the expressive reply. When her last hour approached, she said, "I desire to depart and to be with Christ; I long to be with my Savior." She remarked, that she would not change places with any of her Christian friends who were in health around her. Her desires were at length accomplished, and her Lord took her to her endless home.

Another young disciple of the Savior, in his last illness, remarked, that the thoughts of eternity were most pleasant to him. He spoke of himself as lying at the Savior's feet, willing to receive ease or pain, and said, "Death is never once a terror; I am not afraid to die; it rather seems lovely. Christ is every thing. He is my all in all."

Such cheering instances of the power of divine grace have been almost numberless. One of the last expressions of a dying saint, whose piety began in youth, was, "Welcome, joy." Another, who sought God when but thirteen, feeling her pulse, while death was stealing on her, said, "Well, it will be but a little while before my work in this

world is finished. Then I shall have done with prayer. My whole employment in heaven will be praise and love. Here I love God faintly, yet I hope sincerely; there it will be perfectly. I shall behold his face in righteousness, for I am thy servant. Lord, bought with blood. He died to purchase the life of my soul. A little while and I shall be singing that sweet song, 'Blessing and honor, and glory and power, be unto Him that sitteth upon the throne, and to the Lamb forever and ever.'" With smiles, she often said, "Come, Lord Jesus, come quickly. O blessed convoy, come and fetch my soul to dwell with God and Christ, and perfect spirits forever and ever. O, the glory, the glory that shall be set on the head of faith and love!" Soon after, she said, "Farewell, sin, farewell, pains," and then in holy peace expired. (See p. 257.)

Yes, there have been scenes of dying blessedness, which, hidden in the retirement of the still death room, have made manifest as day the presence of the Savior, whispering of celestial joys, lifting to the view of the dying visions which the living could not perceive, and revealing to the departing saint things which only the departing could understand; until the ravished spirit, forgetful of the pains of dissolution, and shrinking from its clay, has struggled and hastened to depart, and, like a bird let loose, to be free and disembodied.

Let those who have witnessed such scenes cherish their remembrance for their dying hour. Let them rejoice in the consolations which the religion of Jesus has provided for all believers, in death as in life. And if some beloved spirit has passed the portals of the grave in joyfulness and triumph, let them make it their frequent prayer, that the love and peace by which they were supported may,

through God's grace, be theirs in the time of their last mortal trial.

"In vain our fancy strives to paint
The moment after death;
The glories that surround the saint
When he resigns his breath.

"Thus much, and this is all, we know —
They are supremely blest;
Have done with sin, and care, and woe,
And with their Savior rest.

"On harps of gold his name they praise,
His presence always view;
And if we here their footsteps trace,
There we shall praise him too."

MRS. H——.

THERE are few more remarkable instances of the happy power of religion on the mind than that which was exhibited by Mrs. H., when she drew near the close of life. The following account of her last illness was drawn up by a person who attended her throughout; —

From the time of her first seizure, she was exercised with very violent pains, without any intermission, till her death; such as, she would often say, she thought she could not have borne; but "The Lord is good," said she, "verily, he is good to me! I have found him a good and gracious God to me, all my days."

When recovering from extreme pain, she remarked, "These pains make me love my Savior the better. They remind me what he suffered to

purchase salvation for me — for me, the greatest of sinners — for me, who so long refused the rich offers of his grace. O, under what obligations am I to him, and what blessings and privileges have I enjoyed at his hands! 'Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits.'"

When any were weeping or mourning over her, she would say, "Weep not for me; it is the will of God; therefore be content. If it may be for his honor and glory, he will spare me a little longer; if not, I am wholly resigned to the will of God. I am content to stay here as long as he has any thing for me to do or to suffer, and I am willing to go if it be my Father's good pleasure. Therefore be content, and say, 'It is the Lord, let him do what seemeth to him good.'"

To an individual who came to see her she said, "I think I shall die; and now what a comfort it is that I am not afraid of death! The blood of Christ cleanseth from all sin. But mistake me not: *there must be a life and conversation agreeable to the gospel, or else our faith in Christ is a dead faith.* Secure Christ for your Friend. Set not your heart on things below; riches, and honors, and what the world calls pleasures, are all fading, perishing things." She then raised her hand and said, "O, if I had thousands of gold and silver, what could they do for me, now that I am dying? Take the advice of a departing friend, who wishes you well. Do not set your affections on riches, or on any thing here below. Remember, death will come in a little while, whether you are ready or not. I commend you to God. I hope in a short time we shall meet again in heaven, the place of permanent peace, rest, and happiness."

The whole time of her sickness, she was in a cheerful, thankful frame of mind. She was very grateful for the slightest attentions that were paid her, and for the comfort derived from her medicines. "Blessed be God," she would say, "for his manifold mercies and blessings. O, how many I have! I want for nothing, unless it be a tranquil passage to glory. It was free grace that plucked me from the brink of ruin, and it is the power of divine grace that has supported me through life. Hitherto, I can say the Lord is gracious. He has been very merciful to me, in sustaining me under all my trials. He sends affliction, but it is only because it is for our profit. I can say, with David, 'It is good for me that I have been afflicted;' it has enabled me to discern things which, when I was in health, I could not perceive. It has made me see more of the vanity and emptiness of this world and its transient comforts, for at best they are but vanity. I can say from experience, I have found them to be so, many a time."

To her husband, the day before she died, she said, "My dear, I think I am going apace; and I hope you will be satisfied, because it is the will of God. You have at all times been very good to me, and I thank you for it kindly; and now I desire you freely to resign me to God. If he sees it best to take me to himself, I am willing to go. I am willing to be, and to bear, what may be most for his glory."

The evening before she died, she found death stealing upon her, and feeling her own pulse, said, "Well, it will be but a little while before my work in this world will be finished. Then I shall have done with prayer. My whole employment in heaven will be praise and love. Here I love God faintly,

yet I hope sincerely; but there it will be perfectly. I shall behold his face in righteousness, for I am thy servant, Lord, bought with thy precious blood. A little while, and then I shall be singing that sweet song, 'Blessing and honor, and glory and power, be unto Him that sitteth upon the throne, and to the Lamb forever and ever.'"

With smiles and transports of joy, she often said, "'Come, Lord Jesus, come quickly!' Blessed angels! come and fetch my soul, that it may dwell with God, and Christ, and perfect spirits forever. When I join that blessed society above, my pleasures will never end. O the glory that shall be set upon the head of faith and love!"

A few minutes before her departure, finding herself going, she desired to be lifted up. When this was done, she cheerfully said, "Farewell, sin! farewell, pain!" and so finished her course with joy.

POWER OF RELIGION.

THE following interesting examples of the power of religion on the minds of persons in humble life are from the writings of the Rev. J. Newton.

"Permit me," says Mr. N., in writing to a nobleman, "to relate some things which exceedingly struck me in the conversation I had with a young woman, whom I visited in her last illness. She was a sober, prudent person, of plain sense; she could read the Bible, but had read little besides. Her knowledge of the world was nearly confined to the parish; for I suppose she was seldom, if ever, twelve miles from home. She had known the gospel about seven years before the Lord visited her with a lingering consumption, which at length removed her to a better world. A few days pre-

vious to her death, in prayer by her bedside, I thanked the Lord that he gave her now to see that she had not followed '*cunningly-devised fables.*' When I had finished, she repeated that expression, 'No,' said she, "not cunningly-devised fables;" these are *realities* indeed. I feel their truth; I feel their comfort. O, tell my friends, tell my acquaintance, tell poor sinners, tell "all the daughters of Jerusalem," alluding to Solomon's Song, what Jesus has done for my soul! Tell them that now, in time of need, I find him my Beloved and my Friend, and as such I commend him to them.'

"She then fixed her eyes steadfastly upon me, and proceeded, to the best of my recollection, as follows: 'Sir, you are highly favored in being called to preach the gospel. I have often heard you with pleasure; but give me leave to tell you, that I now see all you have said, or that you can say, is comparatively but little. Nor till you come in my situation, and have death and eternity full in your view, will it be possible for you to conceive the vast weight and importance of the truths you declare. *O sir, it is a serious thing to die; no words can express what is needful to support the soul in the solemnity of a dying hour.*'

"When I visited her again, she said, 'I feel that my hope is fixed upon the Rock of Ages; I know in whom I have believed. But the approach of death presents a prospect which is, till then, hidden from us, and which cannot be described.' She said much more to the same purpose; and in all she spoke there were dignity, weight, and evidence. Well may we say with Elihu, 'Who teacheth like the Lord?'

"Many instances of this kind I have met with here. I have a poor girl near me, whose natural

capacity is very small; but the Lord has been pleased to make her acquainted alternately with great temptations and proportionably great discoveries of his love and truth; sometimes, when her heart is enlarged, I listen to her with astonishment. I think no books, or ministers, I ever met with, have given me such impression and understanding of what the apostle says, 'the deep things of God,' as I have, upon some occasions, received from her conversation.

"We have lost another of the Lord's people here; a person of much experience, eminent grace, wisdom, and usefulness. She walked with God forty years. She was one of the Lord's poor; but her poverty was decent, sanctified, and honorable. She lived respected, and her death is considered as a public loss. It is a great loss to me; I shall miss her advice and example, by which I have been often edified and animated. Almost the last words she uttered were, 'The Lord is my portion, saith my soul.'

"My attendance upon the sick is not always equally comfortable; but could I learn aright, it might be equally instructive. Some confirm to me the preciousness of a Savior by the cheerfulness with which, through faith in his name, they meet the king of terrors. Others no less confirm it by the terror and reluctance they discover, when they find they must die. For though there are too many who sadly slight the blessed gospel while they are in health, yet in this place most are too far enlightened to be quite thoughtless about their souls in their last illness, if they retain their senses. Then, like the foolish virgins, they say, 'Give us of your oil.'

"Through the Lord's goodness, several, whom I

have visited in these circumstances, have afforded me a comfortable hope. I have seen a marvellous and blessed change take place in a few days, in their language, views, and temper. I now visit a young person, who is cut short in her nineteenth year by a consumption, and who, I think, cannot live many days. I found her very ignorant and insensible, and she remained so a good while; but of late I hope her heart is touched. She feels her lost state; she seems to have some right desires, and I cannot but think the Lord is teaching her, and will reveal himself to her before she departs.

"But the scene is sometimes different. I saw a young woman die the last week. I had been often with her; but the night she was removed, she could only say, 'O, I cannot live! I cannot live!' She repeated this mournful complaint as long as she could speak; for, as the vital powers were more oppressed, her voice changed into groans; her groans grew fainter and fainter, and in about a quarter of an hour after she had done speaking she expired. 'Poor creature!' said I to myself, as I stood by her bedside, 'if you were a duchess in this situation, what could the world do for you now?' I thought, likewise, how many things there are that now give us pleasure or pain, and assume a mighty importance in our view, which, in a dying hour, will be no more to us than the clouds that fly unnoticed over our heads. Then the truth of our Lord's declaration will be seen, and felt, and acknowledged: 'ONE THING IS NEEDFUL.' And we shall be ready to apply Grotius's dying confession to a great part of our lives — 'Ah! I have consumed my time in laboriously doing nothing.'"

BENEFITS OF A SAVIOR.

OUR Savior has taken away the sting of death; he hath delivered us from the power of Satan, and from the dominion of sin; he has borne the punishment of our guilt; has expiated the sentence; so that now, in the consciousness of the glorious privilege we enjoy, we can serve God without fear, in righteousness and holiness all our days. And not only has he cancelled the guilt of sin, but he has destroyed its power: he *reigns* in the heart of the believer; he cleanses it of its corruptions; he brings the whole man under a thorough process of sanctification; so that while he lives he adds one Christian grace to another; when he dies he rejoices in the hope of the coming glory; when he stands at the bar of judgment, he is presented holy and unblamable in the sight of God, and of his Savior.

This is no matter of idle declamation. There is many a Christian who could give you experience for it. He can take you to the house of mourning — to the chamber of the dying man. He can draw aside the curtain which covers the last hours of the good man's existence, and show you how a good man can die. He can ask you to bend your ear, and catch the last faltering accents of praise and piety. What meaneth that joy, in the midst of suffering? that hope, in the midst of approaching dissolution? that elevation, amidst the severest agonies? It is not his own merit that sustains him; it is the merit of the exalted Savior. It is a hope of being found in Christ, and a sense of the forgiveness which he hath received at his hand. In a word, it is Christ who resolves the mystery;

it is his presence that pours tranquillity and joy among such scenes of distress; it is he who dispenses fortitude to the dying man, and while joy beams upon his countenance, though relatives and friends are weeping around him, he is able to leave them all with this exulting testimony, "O death, where is thy sting? O grave, where is thy victory?"

"THE RESURRECTION AND THE LIFE."

THE "RESURRECTION AND THE LIFE!" These are thy magnificent titles, Captain of our Salvation! And therefore we commit to thee body and soul, for thou hast redeemed both, and thou wilt advance both to the noblest and most splendid of portions. Who quails and shrinks, scared by the despotism of death? Who fears the dashing of those cold, black waters which roll between us and the promised land? Men and brethren! grasp your own privileges. Men and brethren! Christ Jesus has "abolished death:" will ye by your fearfulness throw strength into the skeleton, and give back empire to the dethroned and the destroyed? Yes! "the Resurrection and the Life" abolished death. Ye must indeed die; and so far death remains undestroyed. But if the terrible be destroyed when it can no longer terrify, if the enemy be abolished when it does the work of a friend, and if the tyrant be abolished when performing the offices of a servant, then is death destroyed, then is death abolished to all who are interested in Him who is the "Resurrection and the Life," and the noble prophecy is fulfilled, "O death, I will be thy plagues! O grave, I will be thy destruction!"

"I HEARD A VOICE FROM HEAVEN." O for an angel's tongue, that words so beautiful might have all their melodiousness, saying, Write, "BLESSED ARE THE DEAD WHO DIE IN THE LORD," &c. It is yet a little while and we shall be delivered from the burden and the conflict, and, with all those who have preceded us in the struggle, enjoy the deep raptures of a Mediator's presence. Then, reunited to the friends with whom we took sweet counsel upon earth, we shall recount our toil only to heighten our ecstasy, only that with a richer song we may feel and celebrate the wonders of redemption. And when the morn of the first resurrection breaks upon this groaning creation, then shall these comfortable words of Holy Writ be understood in all their majesty and in all their marvel; and then shall the words, too, whose syllables mingle so often with the funeral knell, that we are disposed to carve them on the cypress tree, rather than on the palm, "I am the Resurrection and the Life," form the chorus of that noble anthem which those for whom Christ died, and rose, and revived, shall chant as they march from judgment to glory.

DEATH NOT DREADED BY THE CHRISTIAN.

SHALL the believer in Christ Jesus be appalled at death? Does he not know Christ as having ransomed the souls of his people, washed them in his blood, and covered them with his righteousness? Has he not found a witness in himself, that precious is his soul in the sight of the Redeemer? What then? Shall he be otherwise than persuaded that Christ will watch over the soul at the instant of separation from the body, and send a legion of bright angels to convey the spirit to himself?

Then, safely lodged in paradise, the soul shall await reunion with the body, unspeakably, though not completely blessed. To all this he knows that Christ *is pledged*, and therefore he commits his soul to him in confidence, persuaded that he is able to keep that which he hath committed unto him against that day. And not his soul only, but his body also, he commits to his custody. Though the winds may disperse, the waters ingulf, or the fires rarefy the atoms which make up his frame, yet he "knows that his Redeemer liveth; and that though after his skin worms destroy his body, yet in his flesh shall he see God." In this confidence he resigns himself entirely into the hands of Christ, and looks forward without dread to the hour of his departure, assured that those black, cold waters, which roll in upon the dying, shall sweep nothing away out of the watchfulness of his Guardian; but just bearing him within the sphere of his peculiar inspections, give him up to his care as a child of the resurrection,—as heir of that inheritance which is incorruptible and undefiled.

HEAVEN OPENED.

THE curtain which overspreads the invisible world is at length drawn aside, and we behold our great High Priest entered "into heaven, there to appear in the presence of God for us." We hear the songs of the redeemed, expressive of their gratitude to Him who loved them, and washed them from their sins in his own blood, and hath made them "kings and priests to God." We see our friends in Jesus, from time to time, leaving this world, to join that blessed assembly above. We hear the voice of their Savior encouraging us "not

to sorrow as those who have no hope." assuring us that we shall meet them again in glory. We are assured that the sickness which has deprived us of the society of our beloved Christian friends is not unto death, but for the glory of God; that the Son of God may be glorified thereby; that believers, when absent from the body, are present with the Lord; that, when committing their remains to the dust, we are sowing the seed of a glorious harvest; and that our sorrow shall ere long be turned into joy. Such is the strong consolation, under all the sorrows of life, which God has given to those "who have fled for refuge to lay hold of the hope set before them." "Weeping may endure for a night, but joy cometh in the morning." To believers it shall be a morning without clouds, "for the Lord will be their everlasting light, and days of their mourning shall be ended."

RECOGNITION IN HEAVEN.

OF all the afflictions to which we are liable, there is none so painful as the death of our friends. And O, what a consoling balm is the doctrine that we shall, in the realms above, be restored to their fellowship! This doctrine is involved in many passages of Scripture; in the account of the last judgment; in the language of David on occasion of the death of his child; in the parable of the rich man and Lazarus; in the consolation which our Savior gives to the penitent sinner on the cross; in the assurance administered by St. Paul to the Thessalonian believers, that they should be his joy and crown of rejoicing in the presence of our Lord Jesus Christ at his coming; and in the same apostle, forbidding them to sorrow for such as had fallen

asleep, as though they had no hope of being united with them, and of being together with the Lord; and in the general use which the sacred writers make of the word *sleep* for *death*, a simile which would be flagrantly incorrect, if our recollections, our friendships and affections, were not renewed in a future state. And, in general, the same doctrine is taught also through the whole book of the Revelation of St. John. Happy prospect, that exalts friendship into religion! What blessed society there will be above!

Apostles, martyrs, prophets there
Around the Savior stand;
And soon our friends in Christ below
Will join the glorious band.

PRESENT ENJOYMENT AND FUTURE PROSPECTS OF THE CHRISTIAN.

SWEET is the privilege of prayer,
To bow before a throne of grace;
To leave our every burden there,
And gain new strength to run our race;
To gird our heavenly armor on,
Depending on the Lord alone!

And sweet the whisper of his love,
When conscience sinks beneath its load;
That bids our guilty fears remove,
And points to Christ's atoning blood.
O, then 'tis sweet indeed to know
God can be just and gracious too.

Sweet is the peace that Jesus gives,
When all around is dressed in gloom;
'Tis sweet to know the Savior lives
When friends are hurried to the tomb,
And those we love are snatched away,
Like flowers that wither in a day.

And O, 'tis sweet, when we begin
To find this earthly house give way,
To feel a principle within,
Rising superior to decay! —
A hope implanted in the breast,
Bright foretaste of eternal rest!

But to behold *Immanuel's face*,
From sin and sorrow to be freed,
To dwell in his divine embrace,
This will be sweeter far indeed.
The fairest form of earthly bliss
Is less than nought, compared with this.

And yet, through free and sovereign grace,
I hope ere long those joys to share;
Before the throne to find a place,
That bright, unfading crown to wear,
And join the ransomed choir above,
To celebrate redeeming love.

DEATH OF AN AGED BELIEVER.

THERE is not a more sublime and interesting spectacle than the death bed of an aged and consistent believer. It is exceedingly interesting to listen to his last conversations, and to mark the heavenly aspect of his countenance; it is pleasing to perceive with what tranquil and fearless composure he sinks to the rest for which he has been prepared by the influence of a lively faith, and by a course of uniform and exemplary godliness; and while contemplating such a scene, it is almost impossible not to compare it with the glorious sunset of an autumnal evening. The light of Christian experience and character, reflected by the venerable saint as he approaches the close of his career, seems to throw back a hallowed radiance upon all its preceding stages; a hope full of immortality triumphs over every doubt, and puts to flight every fearful apprehension, whereby his soul may have aforetime been beclouded, his enjoyments interrupted, or his usefulness in any measure counteracted. The felt presence of a divine Redeemer gives energy and animation to his voice, imparts a more than mortal lustre to his eye, and gilds the chamber where he languishes with the glories of a better world; and, in proportion as he nears the moment of departure, his moral greatness becomes an increasingly apparent evidence that all is well with him; for eternity grows brighter and brighter, the spirit of the gospel expands and diffuses itself through all the faculties and affections of his mind, so as it has never done before; and a conviction of the divinity of his principles, the safety of his state, and the grandeur of his prospects gets to be

more and more impressive and absorbing, till at length all present are prompted to exclaim, "Mark the perfect man, and behold the upright, for the end of that man is peace;" or to ejaculate the fervent prayer, "Let us die the death of the righteous, and let our last end be like his."

How blest the righteous when they die,
When holy souls retire to rest!
How mildly beams the closing eye!
How gently heaves th' expiring breast!

So fades a summer cloud away,
So sinks the gale when storms are o'er,
So gently shuts the eye of day,
So dies a wave along the shore.

Farewell, conflicting hopes and fears,
Where lights and shades alternate dwell;
How bright the unchanging morn appears!
Farewell, inconstant world, farewell.

DEATH THE PATH TO GLORY.

DEATH to a good man is but passing through a dark entry, out of a little room of his Father's house, into another that is blissful and glorious. O, may the rays and splendors of my heavenly apartment shoot far downward, and gild the dark entry with such a cheerful gleam as to banish every fear when I shall be called to pass through.

THE DEAD.

THE dead are like the stars by day,
Withdrawn from mortal eye,
But not extinct: they hold their way
In glory through the sky.
Spirits from bondage thus set free
Vanish amidst immensity.

They are in glory, they are with Christ, they are separated forever from all the temptations and trials of this mortal scene. They arrive at *home* — at their Father's house; and with angels and all the company of the beatified, partake of the fulness of pleasures which are at his right hand forevermore.

Mortals cry, A man is dead.
Angels sing, A child is born —
Born into the world above.
They our happy brother greet,
Bear him to the throne of love,
Place him at the Savior's feet.

PERSONS SERIOUSLY ILL SHOULD BE MADE ACQUAINTED WITH THEIR CONDITION.

A DYING fellow-creature should never be kept in the dark when his approaching end is drawing near. Relatives and friends should not attempt to comfort and soothe him, by endeavoring to persuade him there is no danger, when it really exists; but prove their real love and sincerity, by studying every means by which they can remove the fear of death, and lay before him God's exceeding great and precious promises. In communicating the fact

to him, all unnecessary alarm should be avoided, and the fact disclosed by his nearest relatives, in the most kind, tender, and gradual manner, so as not to create terror, or to occasion hopelessness and despair; as in certain diseases the most serious and injurious effects are produced, and the only hope of recovery lost.

DEATH OF THE RIGHTEOUS.

THE sinner, in the season of health, looks upon futurity with a tranquil eye; but in the last moments of his life, when he contemplates it more closely, his calmness is changed into faintness and terror.

The just man, on the contrary, during the days of his mortal life did not dare to look with a fixed eye upon the depths of God's judgments. He worked out his salvation with fear and trembling. He shuddered at the bare thought of that awful futurity, in which, even the righteous, if they were judged without mercy, could scarcely be saved. But on the bed of death the God of peace is present with him, and calms his agitation. His terrors instantaneously cease, and are changed into a delightful hope. He already pierces, with expiring eyes, through the cloud of mortality which surrounds him, and beholds, like Stephen, the bosom of glory, and the Son of man at the right hand of his Father, ready to receive him; that immortal country after which he had so long sighed, and where in spirit he had always dwelt; that holy Zion, which the God of his fathers fills with his glory and his presence; where he overwhelms his chosen servants with the torrent of his pleasures, and daily imparts to them those incomprehensible

blessings which he hath prepared for them who love him; that city of the people of God, the abode of his saints, the dwelling-place of prophets, and just men made perfect, where he will once more find his brethren, whom charity had united to him on earth, and with whom he will eternally bless the mercy of the Lord and sing the praises of his grace.

With what joy, then, does he listen to the ministers of the church, when they say to him, "Depart, Christian soul; go forth from this land where you have so long been a stranger and a captive; the time of your tribulations and trials is ended. Behold at length the righteous Judge, who comes to break the chains which bind you to mortality. Return to the bosom of that God from which you sprung. "Depart, faithful servant of the Lord; you are about to be united to the church of heaven, which awaits your coming."

Those do not perish who sleep in the Lord. We lose you on earth only to find you again in a very short time with Jesus Christ in the kingdom of heaven; the body which is about to be consigned to the earth will soon follow you in incorruption and glory; not a hair of your head shall perish; there will remain in your ashes the seeds of immortality, until the day of revelation, when your dry bones will be reanimated, and appear brighter than light. What happiness for you to be freed from all the miseries with which we still continue to be afflicted; to be no longer exposed, like your brethren, to lose the favor of God, which you now possess; to close your eyes at last to all the scandals which grieve us, to the vanity which seduces us, to the example which leads us astray, to the attachments which divide our affections, to the

agitations which distract our minds! What happiness to depart at length from a place where every thing wearies, and every thing pollutes us; and to go to an abode of peace, serenity, and gladness, where there is no other occupation but to enjoy the God whom we love!

ADVANTAGES OF THE CHRISTIAN IN HIS DYING HOUR.

WHAT a different aspect does death and the grave wear to the Christian, and to him who is without hope — the poor heathen man! O, what would many a good heathen have given to have had the privilege which we possess of looking into the glorious redemption of Jesus Christ, which tells us of a new heaven and a new earth, wherein dwelleth righteousness! Before life and immortality were brought to light by Christ, death was emphatically "the king of terrors," and the grave a place of hopeless annihilation. When any loved one died, they knew not where he had gone. No light from the spiritual world had visited their eyes; no glad tidings of hope and joy, of salvation and peace, had been announced to their ears. They were as those without hope; for they saw not, through the bright visions of *faith*, the gate of heaven opened, and Jesus standing at the right hand of God, ready to receive the spirit of their departing brother into joy and felicity.

Often has *faith* been seen prevailing over nature, and *hope* triumphing over the fear of death. Often has been witnessed that glorious sight, when death is seen to be reft of its sting, and the grave of his victory; when the brightest temporal hopes, and the richest temporal blessings, are resigned without a sigh and without a murmur.

There has been seen the faded countenance pale and deathlike, and the body shattered and emaciated, but the spirit within lighted up with the beams of immortality. There has been seen, too, the young, fair as the lily and lovely as the rose, called from the gay and active scenes of life, to languish and to fade on the couch of death, ready, with a meek and contented heart, to relinquish all, that she might breathe out her parting spirit with a calm and happy confidence into the hands of a faithful Savior. No spectacle can be a more joyous one, and no privilege a dearer one to a child of God, than to see a dying Christian thus serene and tranquil amid the desolation of every hope and the ruin of every earthly joy, thus reposing her soul, with a look of heavenly sweetness, on the bosom of her God, simply trusting in the merits of Him in whom she had believed; preferring rather to depart, and be with Christ, than to enjoy the pleasures of sin for a season.

Beautifully do the following lines express the sentiments of such a one.

"Though in the paths of death I tread,
With gloomy horrors overspread,
My steadfast heart shall fear no ill,
For thou, O Lord, art with me still.
Thy friendly crook shall give me aid,
And guide me through the dreadful shade."

To what higher source of hope can the troubled spirit look in the last hour of darkness and distress? On what more dear and beloved object can he fix his longing eyes than on Him who has already traversed the gloomy abodes of death and the grave, and reached the glorious mansions beyond them, and who, like a kind protector, has prom-

ised to convey him safely thither, so that he need fear no evil in passing through those untried dominions, of which he has become the Lord and Master? Now, in this solitary and dreary walk through the dark chambers of death and the grave, the Christian has the presence and aid of his dear Redeemer. His eye is steadfastly fixed upon the dying saint, and his arm stretched forth to uphold and support him. Yes, Christ is standing at the gate ready to deliver him from the miseries of this sinful world, and to take him to that rest which remaineth for his people — ready to conduct him to his fellow-sufferers, who have "come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." "They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of waters, and God shall wipe away all tears from their eyes."

DEPARTED FRIENDS.

OUR friends who have left us — where are they? We are sure that to them, to whom to live it was Christ, to die will be gain. Where are they? They are where they are perpetually and perfectly blessed, in the immediate vision and enjoyment of God, within the veil, infinitely more happy where they are than where they were. Where are they? Why, they are in the mansions of light and bliss, that are in our Father's house above; in the paradise of God, where they hunger no more, nor thirst any more. They are in the best company, employed in the best works, and enjoying a complete

satisfaction. Where are they? Why, they are where there are no complaints; nothing to interrupt their communion with God, or to cast a damp upon their spirits. Death has done that for them which ordinances could not do; has perfectly freed them from that body of sin and death, which was here their constant burden, and hath set them forever out of the reach of temptation. The spirits of the just are there made perfect beyond the perfection of Adam in innocency, for they are immutably confirmed in it. Where are they? Why, they are where they would be, in their centre, in their element. They are where they longed to be, in that blessed state, towards which, while they were here, they were still reaching forth and pressing forward.

THE LAND OF THE BLEST.

1 O WHEN the hours of life are past,
And death's dark shade arrives at last,
It is not sleep, it is not death,
'Tis glory opening to the blest.

2 There parted hearts again shall meet
In union holy, calm, and sweet;
There grief find rest, and nevermore
Shall sorrow call them to deplore.

3 The gate of heaven — there, saved from sin,
Will Christ receive his ransomed in,
And each adorned with robes of light,
Like his, divinely fair and bright.

4 And there in songs of endless praise,
With angels bright, their voices raise,
Where light shall beam from every crown,
As suns that nevermore go down.

5 No storm shall ride the troubled air,
No voice of passion enter there;
But all be peaceful as the sigh
Of evening winds, that gently die.

6 For there the God of mercy sheds
His purest influence on their heads;
And gilds the spirits round the throne
With glory radiant as his own.

DEATH OF AN ONLY SON.

I SINCERELY sympathize with you (says Dr. Erskine, in a letter to a friend) on your heavy and unexpected trial. I have drank deep of the same cup: of nine sons, only one survives. From what I repeatedly felt, I can form an idea what you must feel in having so promising an only son taken from you. I cannot, I dare not say, "Weep not." Jesus wept at the grave of Lazarus, and surely he allows you to weep; surely there is a "need be" that you feel heaviness under such a trial. But O, let hope and joy mitigate your heaviness. I know not how this, or a former trial, shall work together for your good; but it is enough that God knows. He who hath said, "*All* things shall work together for good to them that love God," excepts not from

this promise the *sorest* trial. You devoted your son to God; you cannot doubt that he accepted the surrender. If he has been hid in the chambers of the grave from the evil of sin, and from the evil of suffering, let not your eye be evil when God is good. What you chiefly wished for him, and prayed for on his behalf, was spiritual and heavenly blessings. If the greatest thing you wished for is accomplished at the season and in the manner infinite wisdom saw best, refuse not to be comforted; you know not what work and joy have been waiting for him in that world where "God's servants shall serve him."

Should you sorrow immoderately, when you have such ground of hope that he and his other parent are rejoicing in what you lament? I know that nature will feel; and I know that suppressing its emotions, in such cases, is not profitable either for soul or body; but I trust that, though you mourn, God will keep you from murmuring, and that you shall have to glory in your tribulation, while the power of Christ is manifested thereby.

Read the 124th Hymn, "Hear what the voice from heaven declares."

Read the 125th Hymn, "When those we love are snatched away."

THE DEAD IN CHRIST.

By Bishop Doane.

LIFT not thou the wailing voice;
Weep not, 'tis a Christian dieth;
Up, where blessed saints rejoice,
Ransomed now, the spirit flieth.

High in heaven's own light he dwelleth;
Full the song of triumph swelleth;
Freed from earth, and earthly failing,
Lift for him no voice of wailing!

Pour not thou the bitter tear!
  Heaven its book of comfort op'neth,
Bids thee sorrow not, nor fear,
  But as one who always hopeth.
Humbly here in faith relying,
Peacefully in Jesus dying;
Heavenly joy his eye is flushing, —
Why should thine with tears be gushing!

They who die in Christ are blest, —
  Ours be then no thought of grieving:
Sweetly with their God they rest;
  All their toils and troubles leaving.
So be ours the faith that saveth;
Hope, that every trial braveth;
Love, that to the end endureth,
And through Christ the crown secureth.

ON THE LOSS OF A CHILD.

I SINCERELY sympathize with you on the loss of your child; but do not suffer your spirits to sink. Remember the tenure on which all human enjoyments are held, the wisdom and sovereignty of their great Author, and the gracious promises afforded to true Christians, that "*All* things

shall work together for good to them that love God."

Remember, also, the many blessings which a kind Providence still allows you. Ought you not to rejoice that your affectionate companion in life is spared, and that though your child is snatched from your embraces, he has escaped from a world of sin and sorrow? The stamp of immortality is placed on his happiness, and he is encircled by the arms of his compassionate Redeemer. Had he been permitted to live, and you had witnessed the loss of his virtue, you might have been reserved to suffer still severer pangs. A most excellent family in our congregation are now melancholy spectators of a son dying at nineteen years of age, a victim to his vices. They have frequently regretted he did not die several years since, when his life was nearly despaired of in a severe fever. "Who knoweth what is good for man all the days of his vain life, which he spends as a shadow?"

Read the 127th Hymn, "As the sweet flower that scents the morn."

DEATH OF AN INFANT.

HARK! how the angels, as they fly,
Sing through the region of the sky,
Bearing an infant in their arms,
Securely freed from sin's alarms!

"Welcome, dear babe, to Jesus' breast,
Forever there in joy to rest;
Welcome to Jesus' courts above,
To sing the great Redeemer's love.

"We left the heavens and flew to earth,
To watch thee at thy mortal birth;
Obedient to thy Savior's will,
We staid to love and guard thee still.

"We, thy protecting angels, came
To see thee blessed in Jesus' name;
When the baptismal seal was given,
To mark thee, child, an heir of heaven.

"When the resistless call of death
Bade thee resign thy infant breath,—
When parents wept, and thou didst smile,—
We were thy guardians all the while.

"Now with the lightning's speed we bear
The child committed to our care;
With anthems such as angels sing
We fly to bear thee to our King."

Thus sweetly borne, he flies to rest;
We know 'tis well — nay, more, 'tis best;
When we our pilgrim's path have trod,
O, may we find him with our God!

ON THE LOSS OF A WIFE.

I HAVE just been informed of the loss of your dear wife. She was mortal, but she is now become immortal. Should this cause you to grieve immoderately? O that I was where she is now! —

"Safe landed on that peaceful shore,
Where pilgrims meet to part no more."

She was once a mourning sinner in the wilderness, but is now a glorified saint in Zion. The Lord has become her everlasting light, and the "days of her mourning are ended." Does this overwhelm you? She was once afflicted with bodily pains and weakness, encompassed with family cares, and harassed with a crowd of anxious, needless fears; but she is now at her Father's house, and Jesus has wiped away all tears from her eyes, and freed her in a moment from pain, and care, and fear, and want; and shall this make you sorrow as those who have no hope?

You have not left your wife; she has only left you for a little moment,—left her husband on earth, to visit her Father in heaven,—and expects your arrival there soon, to join her hallelujahs for redeeming love. And are you still weeping? weeping because your wife can weep no more! weeping because she is happy! eternally, gloriously happy! weeping because she is joined to the blessed assembly, where all are kings and priests! weeping because she is where she would be, and where she longed to be, eternally! The Lord Jesus has called her home to his kingdom, to draw your soul more ardently thither; he has broken up a cistern to bring you nearer, and keep you closer, to the overflowing fountain of all felicity.

'Tis finished! the conflict is passed,
The heaven-born spirit is fled;
Her wish is accomplished at last,
And now she's intombed with the dead.
The months of affliction are o'er,
The days and nights of distress;

We see her in anguish no more —
She has found a happy release.

No sickness, or sorrow, or pain,
Shall ever disquiet her now;
For death to her spirit was gain —
Since Christ was her life when below.
Her soul has now taken its flight
To mansions of glory above,
To mingle with angels of light,
And dwell in the kingdom of love.

The victory now is obtained;
She has gone her dear Savior to see;
Her wishes she fully has gained —
She's now where she *longéd* to be.
Then let us forbear to complain
That she has now gone from our sight;
We soon shall behold her again,
With new and redoubled delight.

DEATH OF FRIENDS.

FRIEND after friend departs!
Who hath not lost a friend?
There is no union here of hearts
That finds not here an end.
Were this frail world our final rest,
Living or dying, none were blest.

Beyond the flight of time,
Beyond the reign of death,
There surely is some blesséd clime
Where life is not a breath,

Nor life's affections transient fire,
Whose sparks fly upward and expire.

There is a world above,
Where parting is unknown —
A long eternity of love,
Formed for the good alone.
And faith beholds the dying here
Translated to that glorious sphere.

Thus star by star declines,
Till all are passed away;
And morning high and higher shines,
To pure and perfect day.
Nor sink those stars in empty night,
But hide themselves in heaven's own light.

HAPPINESS OF HEAVEN.

ALL the religious experience of earth affords but a faint emblem of the bliss of heaven. The delight that Christians now experience kindles into rapture at the thought of the richer delight that awaits them above. Among the children of God in heaven, (all happy,) the degree of happiness may vary, for it depends on the capacity of enjoyment possessed by each; and this, again, upon improvement of character, and of talent, and of trust; and, therefore, they who have prepared most for heaven will be most happy in heaven. Saints in heaven are perfectly happy, because perfectly holy. Here they taste of the streams that flow from the infinite fulness of their Father and their God;

there they will have come to the fountain itself. Have they here received, now and then, a bunch of grapes from the better Canaan? there they will have free and full access to the tree of life that is in the paradise of God. Here they have many a troubled, many a stormy, and many a cloudy day; there every storm and peril is past; and having entered through the gates, into the city, all is peace, triumph, and perfection. There they shall have everlasting joy and gladness; and sorrow and sighing, and clouds and shadows, having forever fled away, they shall abide under a cloudless sky in regions of eternal bliss. If every step here is through a vale of tears, there it is through a land of pure delights. In the house of their Father above they shall hunger no more, nor thirst any more; neither shall the sun light on them, nor any heat. And if any recollection of former sufferings remain, it will only serve to enhance their enjoyment and augment their wonder, as they view the intricate mazes through which divine wisdom conducted them. Our happiness will be made complete by beholding the brightness of the Father's glory, in the vision of which we shall rejoice with joy unspeakable and full of glory, by the presence of our Lord and Savior Jesus Christ. Yes, there we shall see the Savior — our Friend, our Priest, our Sacrifice, our All. There we shall love him in return for all his infinite love, and bless and worship him with a growing adoration and dilating gratitude forever and ever. It will indeed be heaven to see him as he is, and love with a passion like his. O, that exquisiteness of joy! those gushes of pure, perennial bliss, which the saints will experience in singing praises and songs of deliverance to God and the Lamb forever! O, what

rapture, to be engaged in penetrating the mysteries of Providence, in listening to the music of the spheres, and the jubilee of the universe; in gazing with untold ecstasy on the face of God and the Lamb, and deriving from Him, who is the sea of light and love, fulness of joy and pleasures forevermore! But eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive, what God hath laid up for them who love him.

Read the 199th Hymn, "There is a land of pure delight."

Read the 28th Hymn, "With joy shall I behold the day."

HEAVEN.

LIGHT, peace, and joy, and righteousness,
Are there in sinners seen,
Washed in the Savior's precious blood,
Holy, pure, and clean.

Who would not be with Christ, the Lord,
Victorious over sin?
Who would not leave all here to dwell
In bliss — in heaven with him?

O, fit me for that brighter world,
Unworthy though I be;
Yet never was that one cast out
Who came by *faith* to thee.

ETERNITY.

ETERNITY is the brightest jewel in the triumphant believer's crown. Eternity makes heaven a heaven indeed. If the Christian's life here, instead of being crowned with numerous blessings, were but one scene of distress, yet with eternal life as his portion, how short would be the sorrow! how long, how lasting the joy! how short the pain! how endless the delight! how few the moments of grief and conflict! how many the ages of triumph and bliss! Earth you cannot have long, but heaven you may have forever. Here you cannot long enjoy even the poor fading pleasures of time, but there you may possess a whole eternity of blessedness. How blissful the thought of eternity must be to those happy spirits that have entered "the heavenly rest"!—"this pure, unbounded happiness, this world of bliss, and light, and joy forever"! Infinite ages shall roll away, vast eternity still glide along; but not one sorrow will they know, not one sigh will escape their hearts, not one tear drop from their eyes, not one joy will they lose, not one passing cloud will bedim their day. In Emanuel's land will they ever dwell; still will they enjoy the blessings of their Father's love and of their Redeemer's favor in the highest perfection, nor ever fear the loss of what they have. ETERNITY is the measure of their bliss. And what is eternity? Who can describe it? who can comprehend it? None. Were the house you inhabit to be filled with the finest sand, and then emptied so slowly that but the smallest grain should be taken out once in ten thousand years, how many millions of ages would pass away before

the last grain were removed! Yet, compared with eternity, those countless years would be like the twinkling of an eye. Again: were the mighty seas, which dash their waves upon so many shores, to be suddenly changed into one mass of ink, and then to be employed in numbering down figures, and the least figure to signify a million of years, what countless ages would be numbered down before the seas were emptied! yet he who wrote the last figure might say, "These ages are not eternity; they are nothingness itself compared with that — less than one drop to all the sea, less than one moment to all those infinite years; they are like a tale that is told, or a sigh that is forgotten. Once more: were this vast world one mass of sand, and were God to create as many worlds as there might be grains of sand in this, and were he then to commission an angel to destroy them all by removing grain after grain, yet so slowly that he should remove but one grain in a million of years, what millions, and millions, and millions of years, beyond all thought and conception, would pass away before one world was thus destroyed! and O, how many, before all these numbers were! What an eternity would be here! An eternity? No, not a *moment* compared with it. Sand after sand would be removed, though at so infinitely slow a rate; world after world would be destroyed, and the angel would finish his task — but finish not eternity. *Eternity would be eternity still.* One grain of sand would bear some proportion to these numberless worlds, one moment to these countless millions of ages, but all these would bear none to eternity; when they were past, it would still be "beginning, rather than beginning to begin." And had we lived through these inconceivably countless years, when

we had seen them pass, and even pass a thousand years over, we might still say, "But a *moment* of eternity is passed." Beyond ages that we might almost deem an eternity, other eternities would rise in endless succession. Such is the "forever" of heaven. And this eternity is yours, and it is mine; and in this we must live either in happiness or misery.

Be this, then, our great business here,
With holy trembling, holy fear,
To make our calling sure,
God's utmost counsel to fulfil,
And suffer all his righteous will,
And to the end endure.

Thus doing, we shall be received into heaven with the glorious testimony of our Lord, "WELL DONE, GOOD AND FAITHFUL SERVANT; ENTER INTO THE JOY OF THE LORD."

THE HOLY CITY.

ORIGINAL.

Rev. xxi. 11–27.

HOLY city, endless glory
Floods thy courts with heavenly light,
Far above the glittering crystal,
Dazzling stones, or suns more bright.
Lofty walls of polished jasper,
Gates of solid pearl, are thine;
Streets of gold, as glass transparent,
God the temple and the shrine.
There the saved of all the nations
Shall in bliss forever dwell;
Kings to it shall bring their glory,
And its honor nations tell.
In the book of life, the written,
Saved through Christ, as heirs shall come,
Ever blessed of the Father,
Welcomed to their glorious home.

Holy Father, wilt thou hearken?
Answer to thy children's prayer:
By the cross of our dear Savior,
By the ransom purchased there,
By thine own forgiving mercy,
Pardoned, blessed, O, do thou bring
Us all to thy holy city,
There to praise thee, God and King.

Appendix.

As this book may be extensively used by Sunday school teachers, and as the subject of baptism is one (especially in country Sunday schools) in reference to which very unscriptural notions are entertained, the author has thought proper to append here the following short Address on the subject, written and delivered by himself, some years ago, to the school under his charge. The poetical address, that follows, is from the pen of an English lady, and is very beautiful and appropriate.

AN ADDRESS TO SUNDAY SCHOLARS IN RELATION TO BAPTISM.

MY Young Friends: I intend to address you, this morning, on the subject of baptism. As the rite is one of a very solemn character, it is important that you should well understand it. In speaking to you on the subject, therefore, I will endeavor to suit my language to your capacities, and to express myself as plainly as possible. Let me have your serious attention then for a short time; and may God bless what I shall say, to your good.

You will understand then, dear children, that baptism is the appointed way of admission into the church — the *door* of admission, as it were. The church is a visible society of faithful people — of

those who profess to live after the example of Christ. Now, in order for persons to get into this society, they must be baptized. And the reason why they must receive the rite is, because Christ has enjoined it upon all his followers. He himself submitted to it, and did so mainly to set an example of obedience to God's commands. Indeed, he has intimated that unless we receive the ordinance we cannot be saved — that is, when the same can be had, and is wilfully neglected. "He that believeth and is *baptized*," says the Savior, "shall be saved." "Except a man be born of *water* and of the Spirit, he cannot enter into the kingdom of God." You see, then, how *important* the rite is, and how *dangerous* it is to neglect it. I hope that such of you, therefore, as have not yet been baptized will think seriously of the subject, and endeavor to prepare yourselves as soon as possible for the due reception of the ordinance; and thus introduce yourselves into the family of God, and become partakers of all the blessings and privileges of the gospel.

By baptism, children, we enter into covenant — into agreement with God. Now, what the nature of this is, you doubtless all know. God agrees, on his part, to wash away all our sins, to renew and purify our hearts by the Holy Ghost, to admit us into his church militant here upon earth, to entitle us to all its glorious blessings and privileges, and finally to take us into his church triumphant in heaven. We, on our part, agree to separate ourselves from this wicked world, to renounce its sinful pleasures and pursuits, and to live soberly, righteously, and godly in the world; to manifest to the world about us, by the purity and holiness of our lives, that we are indeed "the sons and

daughters of the Almighty" — a peculiar people, bound by *baptismal* obligations to devote ourselves wholly to his service, and to let our light shine to his praise and glory.

Such is the nature of the agreement between God and baptized persons. And a most solemn one it is; on which account it should not be entered into rashly or inconsiderately. Before individuals receive baptism, therefore, they should carefully consider the nature of its obligations, and sincerely determine to live in strict accordance with the same. For unless they do so, unless their lives correspond with their profession, unless they approve themselves Christ's faithful soldiers and servants, their baptism will be of no advantage to them, but, on the contrary, will only add to their condemnation.

Hence it is that the church requires suitable qualifications on the part of those who thus offer themselves as candidates for this ordinance. What these are, I will now proceed to tell you.

The qualifications alluded to are *repentance* and *faith*. Persons coming to be baptized must come with penitent hearts — with hearts deeply sensible of their sinfulness, and of their need of forgiveness, and they must be determined to live in strict obedience to the will of God. They must be willing to renounce all the sinful pleasures and practices of the world, to place their affections supremely upon God and heaven, and not only to be harmless and blameless in their lives, but to let their light shine to the praise and glory of the divine grace. And when they present themselves before the minister of God for baptism, they must, in the presence of God and the congregation of his people, make an open confession of their faith in him, and of their desired devotion to him and in his service; being

willing to enlist under his banners against sin, the world, and the devil, and to continue his faithful soldiers and servants to their life's end. When they are ready to do this, — when they are ready to make the full surrender of themselves, soul and body, to God, and solemnly to pledge themselves to the performance of his will, — then it is that they are qualified to be baptized, and to be admitted into the family of God. And then baptism is of real advantage to them, inasmuch as it confers upon them all the blessings and privileges of the covenant of grace in Christ Jesus. "Sprinkled with the baptismal water, all their sins are washed away, the grace of adoption descends upon them, and they are received as the children of God; born of God — born of water and of the Spirit — regenerated, forgiven, washed, sanctified, the heirs of eternal glory."

From what has been said in reference to the subject of baptism, you must have perceived, my dear young friends, that its privileges are great, and that the responsibilities imposed upon its recipients are very solemn. As the majority of you have already received the ordinance, I shall now make a few remarks of a practical character, by way of appropriate conclusion.

And how can I better commence than in the words of the apostle — "Beloved, now are ye the children of God," "the sons and daughters of the Almighty," privileged to look up to him as to a Father — *the Spirit* in your hearts witnessing with your spirit that ye are his children, and disposing you at all times to approach him with filial love and confidence, and to cry, "Abba, Father"? What a privilege this! especially when connected with the fact, that if children, then "heirs," heirs with

Christ of all the glories and felicities of heaven. Truly may we exclaim with the apostle, "What manner of love is this that the Father hath bestowed upon us!" "O, the height, and depth, and length, and breadth of the love of God! how unfathomable his love! how great his goodness!"

My dear young friends, can any of you think of this amazing love and condescension of your heavenly Father towards you, without feeling prompted to give utterance to sentiments of a character similar to what is expressed in your Sunday School Hymn?

"Great God, and wilt thou condescend
To be our Father and our Friend?
Poor children we, and thou so high —
The Lord of earth, and air, and sky.

"Art thou our *Father!* Let us, then,
Be obedient children unto thee;
And strive in word, and deed, and thought,
To serve and please thee as we ought."

Yes, children, let such indeed be your conduct. "Be followers of God, as dear children," and "walk worthy of the vocation wherewith ye are called." "Live as children of light," and let "your light so shine, that others, seeing your good works, may glorify your Father which is in heaven." Bearing on your foreheads the cross of Christ, the emblem of your religion, let "HOLINESS TO THE LORD" be visibly inscribed there, as well as upon all your conduct. Put on "holiness as a garment, and array yourselves in the vesture of righteousness." Let the lovely image of your Savior be formed in your souls, and shine resplen-

dent in your characters. Like him, as you increase in stature, increase in grace and wisdom, and adorn his doctrine in all things. Yes, and let the CROSS, the token of your profession, which you bear on your brow, be your glory and your boast; and ever fight manfully, and as good soldiers, the fight of faith, looking unto Jesus, the Captain of your salvation, for strength and ability to do so.

Strong in the Lord of hosts,
And in *his* mighty power,
Who in the strength of *Jesus* trusts
Is *more* than conqueror.

Stand then in *his great might*,
With *all his* strength endued;
And take, to arm you for the fight,
The panoply of God.

Thus do, my young friends; and then, when ye shall have "fought the fight, and have finished your course," it shall be your happy privilege to receive that "crown of righteousness," which God hath promised to those who serve him; as well, also, the joyful commendation, "Well done, good and faithful servants, enter into the joy of your Lord." May this be the happy privilege of all present.

ADDRESS TO ONE WHO HAS JUST BEEN BAPTIZED.

CHRISTIAN soldier, on thy brow
Rests the seal of glory now;
Thou art offered at the shrine
Of thy Savior's love divine;

Thou art entered for the strife,
Glorious fight for crown and life;
Raised from death, from wrath, and sin,
Raised to conquer all through Him.
Christian soldier, thine must be
One deep strife for mastery;
For that sign of love will bring
Foes around thee, swift of wing —
Powers of darkness, strong and wild,
Foes who hate thee, Christian child;
Ever near thee, gazing now
On that fair and holy brow,
Hating with a lost one's hate,
Armed with death and power they wait;
Armed with terror's sword, I see
Enemies to God and thee.

Christian soldier, thou must fight
'Neath that banner morn and night;
Thou must watch, a soldier true,
In the lists of heaven and you.
Fight and conquer, strive and win;
War with Satan, wrath, and sin;
War with death, for Christ will save
Thee from terror, from the grave.
Trust in greater strength than thine;
Victory waits thee — love divine.
Here thy path is cold and drear,
Sin, temptations, all are near;

Here an everlasting fight
'Gainst the power of woe and night;
But thy weapons, firm and sure,
Will from age to age endure;
Given when the darkness lay
On Mount Calvary, that day
When a weeping world could see
There the sinner saved and free;
Given by a bleeding Lord,
Dipped in fountains of his blood.

Christian soldier, triumph now,
Gaze in faith upon that brow;
There the crown of thorns behold,
Ransomed not by pearls or gold.
Ransomed one, look up and see
Who hast died to set thee free;
View thy foes all trembling stand,
Shrinking from an angel band
That surround the dying one —
God's almighty, suffering Son.
See! they dare not meet thee now,
As at Jesus' feet you bow:
See! they leave thee, backward fall,
As you whisper, *Christ is all.*
Fear them not — thy fight and strife
Is for everlasting life!
Faith can show me thy fair hair.
Crowned with glory, bright and fair;

Radiant wings, and lips which sing
Ever to thy heavenly King.
Forth then, soldier, on thy way
To the realms of perfect day!
Forth then, Christian soldier, go
On thy narrow path below!
Soon this checkered life will end,
Soon thou'lt meet a changeless Friend;
Short the time, and all will prove
Peace, and joy, and endless love.
Go, rejoicing on thy way,
Triumphing with seraph's lay;
Bidding all thy foes begone,
Strong in Christ, young Christian, on!
Girt with power, as a sword,
Born to conquer in thy Lord.

243.5
C561

Christian's companion

243.5
C561